

UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

A MULTIPLE CASE STUDY ABOUT MAKING A DIFFERENCE:  
THE WAYS OKLAHOMA ENGLISH/LITERACY EDUCATORS PRACTICED SELF-  
AWARENESS AND DEVELOPED AND EXERCISED THEIR CONSCIENTIZAÇÃO

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

Degree of

DOCTOR OF PHILOSOPHY

By

BECKI MALDONADO

Norman, Oklahoma

2021

A MULTIPLE CASE STUDY ABOUT MAKING A DIFFERENCE:  
THE WAYS OKLAHOMA ENGLISH/LITERACY EDUCATORS PRACTICED SELF-  
AWARENESS AND DEVELOPED AND EXERCISED THEIR CONSCIENTIZAÇÃO

A DISSERTATION APPROVED FOR THE  
DEPARTMENT OF INSTRUCTIONAL LEADERSHIP AND ACADEMIC  
CURRICULUM

BY THE COMMITTEE CONSISTING OF

Dr. Crag Hill, Chair

Dr. Heidi Torres

Dr. Kate Raymond

Dr. Benjamin Heddy



## DEDICATION

This dissertation was inspired by all of the Oklahoma educators consistently work to change and improve Oklahoma and who empower our students to use their voice and stand up for what is right. You are seen and you are appreciated.



## ACKNOWLEDGEMENTS

A special shoutout to my two sons, Nathan and Jacob, who have made tremendous sacrifices, so mom could become Dr. Mom.

My advisor, Dr. Crag Hill, who has been with me through thick and thin throughout the PhD Journey and who has never given up on me. Dr. Heidi Torres, who is always reminding me to stay in the messy middle. Many thanks to Dr. Kate Raymond and Dr. Benjamin Heddy for jumping on the dissertation committee last minute.

## **Table of Contents**

<b>Dedication.....</b>	<b>iv</b>	
<b>Acknowledgements.....</b>	<b>v</b>	
<b>List of Figures.....</b>	<b>vii</b>	
<b>Abstract.....</b>	<b>ix</b>	
 <b>Section 1 - Introduction</b>		
1.1 - A Road to Liberation.....	2	
1.2 - An Introduction to Human Rights.....	8	
1.3 - Human Rights Violations in the People’s Republic of China.....	17	
1.4 - Human Rights Violations in the United States of America.....	25	
1.5 - The First Amendment, Democracy, Literacy Education, and Freire’s Call to Praxis....	49	
1.6 - An Overview of the Qualitative Research.....	58	
 <b>Section 2 - Literature Review</b>		
2.1 - An Overview of the Literature Review.....	66	
2.2 - The Curriculum Ideologies.....	72	
2.3 - Paulo Freire.....	88	
 <b>Section 3 - Methodology</b>		
3.1 - Determining the Research Approach and Positionality Statement.....	99	
3.2 - Research Design & Rationale.....	115	
3.3 - Participants.....	120	
3.4 - Data Collection.....	128	
 <b>Section 4 - Data Analysis</b>		
4.1 - An Overview of the Data Analysis.....	135	
4.2 - The Survey.....	144	
4.3 - Taking a Closer Look at Parker.....	168	
4.4 - Taking a Closer Look at Tatum.....	172	
4.5 - Taking a Closer Look at Harper.....	196	
4.6 - Taking a Closer Look at Jordan.....	215	
4.7 - Taking a Closer Look at Emerson.....	231	
4.8 - Taking a Closer Look at Jesse.....	253	
4.9 - An Overall Discussion.....	274	
 <b>Section 5 - What’s Next</b>		
5.1 - Opportunities for Professional Development.....	287	
5.2 - Opportunities for Future Research.....	298	
 <b>Appendices.....</b>		<b>334</b>

## LIST OF FIGURES

1.1.1. - The Qualitative Study Overview.....	3
1.2.1. - Press Statement – June 3, 2016.....	10
1.3.1. - Four Recommendation for Governments Concerning Refugees.....	23
1.3.2. - China’s Human Rights Violations.....	24
1.4.1. - United States’ Human Rights Violations.....	48
1.5.1. - Guiding Questions from the 2021 NCTE Call for Proposals.....	55
1.6.1. - The Development of Conscientização.....	62
1.6.2. - Color Symbolism in “Conscientização”.....	63
1.6.3. - “Conscientização” .....	63
2.2.1. - My First Year Curriculum Ideologies.....	86
2.3.1. - Freire’s Four Types of Consciousness.....	89
3.2.1. - Recommendations from the “Oklahoma Educator Workforce Shortage Initial Report”.....	116
3.3.1. - Gender Neutral Participant Pseudonyms.....	120
3.3.2. - Social Media Recruitment Posts.....	121
3.3.3. - Potential Participant Direct Email.....	122
3.3.4. - Participants’ Scores from the Potential Participant Survey.....	127
3.4.1. - Statements for Ranking Influences.....	130
4.2.1. - Ranked Influential Statement on Overall Curriculum.....	147
4.2.2. - Ranked Influential Statement on Selecting Text and Reading Curriculum.....	149
4.2.3. - Ranked Influential Statement on Writing Assignments and the Curriculum.....	149
4.2.4. - Ranked Influential Statement on Active Listening Activities & the Curriculum.....	151
4.2.5. - Ranked Influential Statement on Effective Speaking Activities & the Curriculum.....	152
4.2.6. - Influences of Curriculum Ideologies on Curriculum Decisions.....	153
4.2.7. - Ratings for How Likely Survey Questions.....	154
4.2.8. - How likely are you to talk about human rights with your students?.....	155
4.2.9. - How likely are you to talk about human rights with other educators?.....	155
4.2.10 - How likely are you to talk about human rights with your administrator?.....	155
4.2.11 - How likely are you to talk about human rights on social media?.....	156
4.2.12 - How likely are you to talk about human rights with your friends and family?.....	156
4.2.13 - How likely are you to speak up for someone who is having their human rights violated?.....	158
4.2.14 - How likely are you to write your congressperson about a human right issue that is important to you?.....	158
4.2.15 - How likely are you to participate in a protest?.....	159

4.2.16 - How likely are you to read about different human rights issues going on in the world?	159
4.2.17 - How likely are you to write articles (opinion, academic, or research) about human rights issues?	159
4.2.18 - How each human rights issue relates to your personal life.	160
4.3.1 - Parker's First & Second Influences on Curriculum Decision.	169
4.4.1 - Tatum's First & Second Influences on Curriculum Decision.	173
4.4.2 - Direct Quotes Revealing the Development of Tatum's Conscientização.	180
4.4.3 - Ways Tatum Practices Self-Awareness.	190
4.4.4 - Ways Tatum Developed Their Conscientização.	191
4.4.5 - Ways Tatum Exercised Their Conscientização.	191
4.5.1 - Harper's First & Second Influences on Curriculum Decision.	197
4.5.2 - Direct Quotes Revealing the Development of Harper's Conscientização.	203
4.5.3 - Ways Harper Practices Self-Awareness.	211
4.5.4 - Ways Harper Developed Their Conscientização.	211
4.5.5 - Ways Harper Exercised Their Conscientização.	212
4.6.1 - Jordan's First & Second Influences on Curriculum Decision.	216
4.6.2 - Direct Quotes Revealing the Development of Jordan's Conscientização.	222
4.6.3 - Ways Jordan Exercised Their Conscientização.	228
4.7.1 - Emerson's First & Second Influences on Curriculum Decision.	232
4.7.2 - Direct Quotes Revealing the Development of Emerson's Conscientização.	238
4.7.3 - Ways Emerson Practices Self-Awareness.	246
4.7.4 - Ways Emerson Developed Their Conscientização.	247
4.7.5 - Ways Emerson Exercised Their Conscientização.	247
4.8.1 - Jesse's First & Second Influences on Curriculum Decision.	254
4.8.2 - Direct Quotes Revealing the Development of Jesse's Conscientização.	259
4.8.3 - Ways Jesse Practices Self-Awareness.	268
4.8.4 - Ways Jesse Developed Their Conscientização.	269
4.8.5 - Ways Jesse Exercised Their Conscientização.	270
4.9.1 - The Areas Oklahoma English/Literacy Educators are Practicing Self - Awareness.	278
4.9.2 - The Areas Oklahoma English/Literacy Educators are Developing Conscientização.	281
4.9.3 - The Areas Oklahoma English/Literacy Educators are Exercising Conscientização.	284
5.1.1 - Practitioner's Reflective Survey about Their Interest in Human Rights.	292
5.1.2 - Books, Movies, and Other Resources to Develop One Conscientização.	294

## ABSTRACT

Using a critical Freirean lens, this multiple case study explores how Oklahoma English/Literacy educators are making a difference inside and outside their classroom through practicing self-awareness and developing and exercising their conscientização. A survey of 59 participants delves into a broad overview of Oklahoma English/Literacy educators' curriculum ideology, how likely they are to talk and take action about human rights, and their interests in specific human rights. The five case studies further examine how five of the participants are practicing self-awareness, developing their conscientização, and exercising their conscientização. The findings include how through developing their conscientização they have recognized being dismissive and repaired relationships with their students, promoted kindness through their classes, starting exploring their own bias, and understanding their importance of their right to vote.

# **Section 1: Introduction**

**A Road to Liberation**

**An Introduction to Human Rights**

**Human Rights Violations in the People's Republic of China**

**Human Rights Violations in the Republic of Cuba**

**Human Rights Violations in the United States of America**

**The First Amendment, Democracy, Literacy Education, and Freire's Call to Praxis**

**An Overview of the Qualitative Research**

**“While the problem of humanization has always, from an axiological point of view, been humankind's central problem, it now takes on the character of an inescapable concern. Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as an historical reality.”**

**Paulo Freire, page 43**

*Pedagogy of the Oppressed (1970/2018)*

# Chapter 1.1

## A Road to Liberation

In this dissertation, the reader will travel along the road to liberation and learn about ways that Oklahoma English/Literacy have practiced self-awareness and developed and exercised their conscientização to liberate themselves and their students by humanizing other people. Section 1 analyzes the concepts of human rights and human rights violations, the importance of the freedom of speech, and how Paulo Freire's notion of praxis helps people humanize other people through reflection and action. Section 2 explores curriculum ideology and examines how an educator's beliefs about the aims of education, knowledge, learning, the child, teaching, and evaluation humanize or dehumanize students in the classroom. Other aspects of Paulo Freire's theories of consciousness will be explored to help give the reader the knowledge needed to be able to engage in praxis while reading the study. Section 3 discusses the methods of the study, including how the research approach was determined, the research design and rationale, participants, and data collection.

Section 4 includes a review of the humanizing and dehumanizing characteristics of each of the data analysis techniques utilized in each case study and how the articulate data analysis was designed. This section also consists of thorough separate discussions of the data from the survey and each case study. The section concludes with an overall discussion of all of the data analyzed for this study, which leads into Section 5 and a discussion about the professional development, which can be done with educators to help develop and exercise their conscientização and other future research, which needs to be completed on the topic of educators developing and exercising their conscientização.

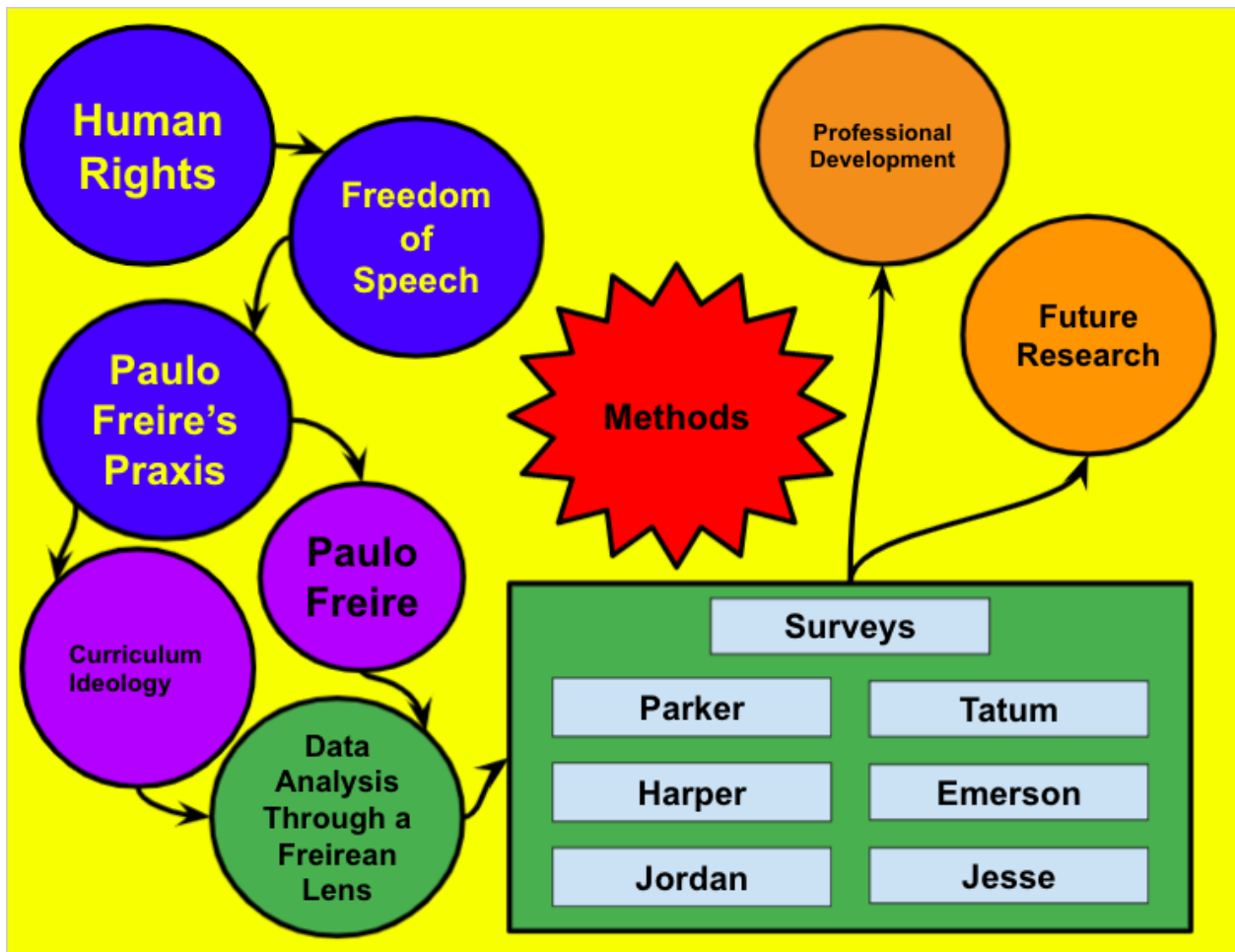


Figure 1.1.1 - The Qualitative Study Overview (Image Credit: Rebecca Maldonado)

For this qualitative research study, the following three research questions will be answered:

1. In what areas are English/Literacy educators in Oklahoma practicing self-awareness as part of their conscientização?
2. In what ways are English/Literacy educators in Oklahoma developing their conscientização?
3. In what ways are English/Literacy educators in Oklahoma exercising their conscientização?



## **An Overview of Section 1: Introduction**

“Section 1: Introduction” gives the reader an introduction into human rights, human rights violations, the importance of the United States’ First Amendment for democracy, and the role literacy education plays in ensuring democracy through the use of the First Amendment. To enhance readability, the section is divided up into eight chapters. This chapter gives the reader an overview of what to expect throughout section 1. Chapter 1.2 gives an introduction to the inspiration for the dissertation, an introduction to the concept to human rights, and an introduction to the organization Human Rights Watch. Understanding human rights and being able to identify human rights violations is a critically important step to being able to develop and exercise one’s conscientização and to begin to humanize other people different then oneself. Often the people of the People’s Republic of China are dehumanized to create the illusion that the United States and its citizens are ethically and morally superior; therefore, Chapters 1.3 & 1.4 discuss the human rights violations of China and the United States in 2019. Chapter 1.5 explores the United States’ First Amendment, democracy, the role of literacy education, and Paulo Freire’s call to praxis. Chapter 1.6 will give the reader an overview of what to expect in the other four sections of the dissertation.

**Chapter 1.2: An Introduction to Human Rights.** This study researched human rights and human rights violations because of their alignment with the dichotomy of full humanity and dehumanization. If all of a person’s human rights are not violated, then the person would be fully humanized. Human rights violations are a form of oppression, which dehumanizes a person(s). When a person’s human rights are violated, a dichotomy is created. The person, whose human rights are violated because the oppressed and the person, who violated the other person’s human

rights, becomes the oppressor. Within the act of the human rights violation, both the oppressed and the oppressor are dehumanized (Freire, 1970/2018).

With the rise of communism and the Chinese Communist Party (CCP) over the second half of the 20th century, the relationship between the United States and the People's Republic of China has grown in complexity. In the last four-five years, especially during the COVID-19 pandemic, President Trump's racist remarks fueled the fire against China and the concept of communism, resulting in the dehumanization of Asians and Asian Americans regardless of their country of origin. Most people who spew out this violent hatred have never been to China or lived under communist rule.

I have worked the summers in China, teaching English as a Second Language on the university level and have done instructional coaching with Chinese professors. The first section of Chapter 1.2 is looking at part of my experience in China and with the CCP and being at full disclosure with my concerns about the CCP. When discussing other countries and human rights issues, it is vitally important to differentiate between the government and the people. Just like in the United States, there is a difference between what the government says and does and the beliefs and attitudes of the people. In both China and the United States, there are supporters of the government. When the CCP is mentioned, it is strictly referring to the government organization of the People's Republic of China. The people of China are amazing and wonderful, and they have a rich, vibrant culture everyone should have an opportunity to experience.

The next part of Chapter 1.2 introduces the United Nations Commission on Human Rights (UNHRC), the concept of human rights, and the organization, Human Rights Watch. The UNHRC is a committee under the umbrella of the United Nations, whose sole purpose is to protect the rights and freedom of all humans. Human Rights Watch is a human rights watchdog

that gathers empirical evidence about human right violations then reports them to the United Nations and the rest of the world to make the violations visible and gain political pressure to stop the human rights violations.

### **Chapters 1.3 & 1.4: The Human Rights Violations in China and the United States.**

While there are five communist countries left in the world, China has been the most prolific in United States' history during the second half of the 20th century. Using the Human Rights Watch's *World Report 2020*, the human rights violations of both countries are examined and discussed. Even though, during the second half of the 20th century, the United States has villainized and pointed the finger at China for their human rights violations, in 2019 the United States committed more human rights violations.

**Chapter 1.5: The First Amendment, Democracy, the Role of Literacy Education, and Freire's Call to Praxis.** The First Amendment is what sets the United States apart from other countries. It provides the opportunity for the freedom of speech, the freedom of expression, and the right to assemble. Because of the First Amendment, Americans can speak up against their government, when the government is being oppressive of a certain group of people, to protect democracy and to promote equity. It is the role of literacy education to strengthen the four basic language skills of a person, so they can articulate their thoughts and ideas and express them in a way to clearly and effectively communicate them to another person.

Paulo Freire, a Brazilian literacy educator and critical theorist, argued that literacy is more than the reading and writing of words but also the reading of the world and that teachers should be a constant cycle of reflecting and taking action to promote the ability for the oppressed to be able engage in dialogue with the oppressor in order to liberate oneself. He referred to this

concept as praxis. The last section of Chapter 1.5 explores the concept of praxis and how it helps develop one's voice to speak out against inequities in the world.

**Chapter 1.6: An Overview of the Qualitative Research.** This chapter goes in-depth into the purpose of the study and defining conscientização for the study. It also provides a Jackson Pollock inspired visual representation along with a written explanation of the process of practicing self-awareness and developing and exercising one's conscientização. Afterwards the research questions for the study are presented, followed by a brief overview of the remaining sections of the qualitative study.

## **Chapter 1.2**

### **An Introduction to Human Rights**

“Just remember we do not have freedom of speech here,” my Chinese friend would remind me every time I taught in China. I love China. I love pandas. I love the people, the rich vibrant culture, and the landscape. I laugh with my Christian friends about the fact I have climbed more mountains to go see Buddha than I have for Jesus. Every person I have ever met in China has been more than hospitable to me.

However, as an American when you go there outside of the tourist area, you will notice something is different. Even that difference right now makes me question whether or not I should be writing this. Will someone in China read this and report me to the Chinese Communist Party (CCP)? Will the CCP cancel my visa for being an educator and speaking out against them? It’s easy for an American to brush it off and think I’m being narcissist and overreacting. For anyone who has dealt with a government which does not allow the freedom of speech, they understand what the truth can cost.

### **A Lesson on Not Speaking Out**

Before I went to China, a friend of mine, who frequents China and also is in the education system, recommended I watch a documentary called *The Gates of Heavenly Peace* (Gordon and Hinton, 1995). He warned, “Just watch it before you go.” To my great surprise the documentary had nothing to do with heaven or peace. The film exposed what happened in Tiananmen Square, Beijing, June 4-5, 1989. The truth is lost within the conflicting stories of what the CCP claims happened and what alleged victims' families recount.

As the intellectual class grew, in the late 1980’s tension rose between the scholars and the CCP. After the death of Chairman Hu Yaobang on April 15, 1989, the students took to the streets

in protest. “Protesters pursued essentially three sorts of goals: democracy, economic improvement and an end to corruption” (Calhoun, 1989, p. 53). An surge of uncontrollable hostility emanated from the months of protests, hunger strikes, barricades, and face-offs with the military. “June 1, 1989 China halts live American news telecasts in Beijing, including CNN. Also reporters are prohibited from photographing or videotaping any of the demonstrations or Chinese troops” (CNN Library, 2019). According to one account, one day the military surrounded the protestors and started beating them up and killing them (Calhoun, 1989). There are a number of conflicting reports as to how many people died and how many were arrested. Estimates are from a couple hundred to 10,000 people died and over 10,000 were assumed to be arrested (BBC News, 2017; CNN Library, 2019).

Although no one will ever know the truth behind the depth of this atrocity, on June 3, 2016 the United States State Department released a plea to the People’s Republic of China:

It has been 27 years since the Chinese government violently suppressed peaceful protests in and around Tiananmen Square. The United States government continues to call for a full public accounting of those killed, detained, or missing and for an end to censorship of discussions about the events of June 4, 1989, as well as an end to harassment and detention of those who wish to peacefully commemorate the anniversary. While China has seen many changes in the intervening years, we continue to have serious concerns with ongoing violations of human rights in China, including, in the past year, the detention of hundreds of human rights activists, lawyers, journalists, and civil society leaders, and increased restrictions on media content, expression, association, and religious practice. The United States views the protection of human rights as a fundamental duty of all countries who seek to uphold the international system, and we

urge the Chinese government to respect the universal rights and freedoms of all its citizens.

Press Statement  
Mark C. Toner  
Deputy Department Spokesperson  
Washington, DC  
June 3, 2016

Figure 1.2.1 - Press Statement - June 3, 2016 (Toner, 2016)

Dui Hua, a human rights watchdog, reported the last prisoner detained during the Tiananmen Square Massacre was released on October 15, 2016 (Dui Hua, 2016). The CCP has never released a full public account of those killed, arrested, and missing on June 4, 1989.

Instead of making me scared to go to China, learning about what happened at Tiananmen Square in 1989 gave me a deeper understanding and perspective about what the education community in China was and is still now facing. The universities have party secretaries at every level to ensure the professors are teaching what the CCP wants to be taught and how they want it to be taught. In China a dean or professor can overnight become kitchen staff or worse.

Even though I may casually discuss my discordant experiences with the CCP, those stories are never a topic I would disclose in an interview or write about in an article on account of the impact of information being traced through me to my friends in China. My experiences spearheaded a desire to investigate what Marx envisioned communism to be.

### **Straight from *The Communist Manifesto***

I am a “get it from the horse’s mouth” kind of woman. I am from a slightly conservative family. When I was growing up, my extent of understanding communism entailed “Communism is bad.” I did not know why it was bad; it just was bad. My mom freaked out a bit when she heard I bought *The Communist Manifesto*. First, her daughter goes to China then comes home

and buys *The Communist Manifesto*. I had to explain to her, “No, Mom, I’m not turning into a liberal Communist.”

At the time as a new education researcher, I already knew because of my childhood I had innate bias against Communism. Before reading *The Communist Manifesto*, I did my best to acknowledge all aspects of my bias against Communism to extinguish any bias fires while reading in order to understand what Marx and Engels were trying to accomplish. I even annotated the text to provide a deeper understanding of Marx and Engels’ intention.

Marx and Engels (1848/2015) wielded a keg of gunpowder with the rhetoric of violence employed within the text, going as far to say:

In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundation for the sway of the proletariat. (Marx and Engels, 1848/2015, p. 11)

The intentions of an author fall impotent once the reader applies their interpretation of the text. By studying world history, it is evident that countless people interpreted Marx and Engels’ violent rhetoric literally.

In theory, the oppressed proletarians overturning and stripping the power away from the bourgeois, then when everything is in order and the communist utopia is achieved, releasing all of the power and everyone lives happily ever after is an adoring sentiment. Marx and Engels did not take into consideration when the proletarians strip everything away from the bourgeois, the old proletarians become the new bourgeois and the old bourgeois become the new proletarians, thereby creating a vicious cycle of a violent, oppressive power struggle. Before oppression and



the relationship between the oppressed and the oppressor can be examined, an understanding of the concept of human rights must be achieved.

### **Understanding Human Rights**

In 1946, the United Nations Commission on Human Rights began with a purpose of setting up an international legal safeguard to protect the intrinsic rights and freedoms of all humans (UNHRC, 2020a). Sixty years later the United Nations Commission on Human Rights transformed into the United Nations Human Rights Council (UNHRC), as a show of resolve and reaffirmation to the United Nations commitment to human rights (United Nations, 2006). Countries, non-governmental organizations (NGOs), and human rights defenders can all be a part of the UNHRC to work towards the goal of ensuring all human rights are protected.

On December 10, 1948, the United Nation adopted “The Universal Declaration of Human Rights,” which details thirty different human rights all people have (Appendix A). The UNHRC upholds “human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status” (UNHRC, 2020b). When describing who has human rights, the UNHRC strategically aligns adjectives so there is no mistaking every person has human rights: universal and inalienable, interdependent and indivisible, equal and non-discriminatory, both rights and obligations.

The executive director of Human Rights Watch, Eric Roth emphasizes the ideas of the dignity of all people and the government respecting that dignity in his definition of human rights: “Human rights are a set of rules about how governments must treat people. They reflect the basic dignity of every person, and they prescribe what governments must do and what they must refrain from doing to respect that dignity,” (HRW, 2015). For a list of human rights issues as

outlined by UNHRC see Appendix B. Overall, having defined human rights gives people a way to identify where, when, and how people are being oppressed by their governments.

### **Human Rights Watch and *World Report 2020***

August 1, 1975, 35 countries signed the Helsinki Accords, frequently referred to as the Helsinki Final Act. “The agreement recognized the inviolability of the post-World War II frontiers in Europe and pledged the 35 signatory nations to respect human rights and fundamental freedoms and to cooperate in economic, scientific, humanitarian, and other areas” (Britannica, 2020). In 1978, Helsinki Watch (HW), a United States based NGO, formed to support citizen groups, who were monitoring compliance of the governments of the Soviet Bloc, countries allied with the Soviet Union (HRW, 2020a). “Helsinki Watch contributed to the dramatic democratic transformations of the late 1980s” (HRW, 2020a).

“By 1980, HW had collected reports on a variety of domestic issues, such as free speech, freedom of religion, racial discrimination, Native American rights, sex discrimination, visa and refugee policy, prisoners’ rights, mental health, and migratory labor, and was convincing enough in monitoring ‘its own turf’ that it was forced to defend itself against accusations of trivializing Soviet violations.” (Slezkine, 2014)

These findings led to the establishment of another human rights observation committee called America Watch, which follows human right violations in both North and Central America. Soon after Asia Watch, Africa Watch, and the Middle East Watch were all founded, gaining them the informal title of “The Watch Committees.” In 1988, “The Watch Committees” formally changed their name to the Human Rights Watch (HRW).

HRW currently monitors human rights in over 100 countries. They investigate and research human rights violations in 15 areas: arms, business, children’s rights, crisis and conflict,

disability rights, environment, free speech, health, international justice, LGBT rights, migrants, refugee rights, terrorism/counterterrorism, torture, and women's rights. HRW is also a founding member of the International Campaign to Ban Landmines, which won the Nobel Peace Prize in 1997. Highly influential, HRW led the way in the 2008 Convention on Cluster Munition, which ended with 108 countries signing a ban treaty on cluster munitions (UNODA, 2008).

“We are the custodian of other people's voices. When a victim tells you their story it is then our responsibility to tell it in a way that has impact,” states Houry, Deputy Director, Middle East & North Africa (HRW, 2016). To tell the stories of the victims of human rights violations, researchers inspect for evidence and look for patterns. Identifying patterns of oppression signal there is abuse and a person of power who needs to be stopped. “Human Rights Watch's goal with any research mission is to gain enough information about an incident, or about repeated rights violations, to create an accurate picture of what happened” (HRW, 2020b).

Since 1990, every year HRW has put together a comprehensive report of the human rights violations. The *World Report 2020* includes 95 countries. According to HRW,

The factors we considered in determining the focus of our work in 2019 (and hence the content of this volume) include the number of people affected and the severity of abuse, access to the country and the availability of information about it, the susceptibility of abusive forces to influence, and the importance of addressing certain thematic concerns and of reinforcing the work of local rights organizations. (HRW, 2020c, p. IX).

The *World Report 2020* can be found as a print copy, a digital pdf, and on the HRW *World Report 2020* section of the website. All forms of the *World Report 2020* contain the same information. The majority of the research done in the introduction chapter has been extracted from the website version.

## **The Quest for Liberation that Always Ends in Oppression**

One aspect of communist countries I truly respect is it always starts with a group of people who want to liberate themselves from their oppressive government. Often history only highlights a leader. For example, for the People's Republic of China, the leader would be Mao Zedong. If Mao did not have followers, he just would have been some guy no one has ever heard of. Marx and Engels understood the importance of teamwork and supporting your fellow proletarian.

Marx and Engels (1848/2015) specifically tell people to overcome the bourgeois by first coming together to create a union; then the unions should come together and create a trade union; after that, a political party should be established, and all the people in the unions and the trade unions should support this political affiliation, so the Communist Party can take complete control of the government and strip the bourgeois of everything. When all the communist parties take over all the governments, it will join as one government, and the communist utopia will be achieved (Marx and Engels, 1848/2015). Marx and Engels (1848/2015) emphasized support and teamwork, so much that they ended *The Communist Manifesto* with "WORKING MEN OF ALL COUNTRIES, UNITE!" (p. 27). This process can be seen in the history of the Union of Soviet Socialist Republics (USSR), along with the comradeship between the USSR and Cuba. The concept of joining and supporting each other in one idea is why communists use the endearment of "comrade," which has two means: (1) an intimate friend or associate and (2) a fellow soldier (Merriam-Webster, 2020).

## **Current Communist Countries**

In the world today, there are only five communist countries: Republic of Cuba, Democratic People's Republic of Korea (North Korea), Socialist Republic of Vietnam, the

People's Republic of China, and Lao People's Democratic Republic (Rosenberg, 2020). Each country has a valuable historical story about their need for liberation, then their fall back into oppression due to the country's communist party. Laos's, Vietnam's, and North Korea's communist crusades were all influenced by Mao Zedong and the Chinese Communist Party's uprising in the country previously known as the Republic of China.

Although the three countries have interactions and conflicts with the United States, currently America's public eye is most focused on the People's Republic of China. According to U.S. News (2020), China holds the position of the third most powerful country in the world. Between the media attention given to China right now and the power China holds, global citizens need to be able to critically think about the impact the CCP has on human rights and violations against human rights.

To show both sides of the same coin Chapter 1.3 is going to investigate both the People's Republic of China's source of needing to be liberated and their current human rights violations from the group that was supposed to liberate the people. In this investigation the areas of oppression (human rights violations) will be identified with information provided by the non-governmental organization and human rights watchdog, Human Rights Watch.

### **Chapter 1.3**

#### **Human Rights Violation in the People's Republic of China**

China has a lengthy complicated history. For over 5,000 years different dynasties ruled the area commonly referred to as China. The Qing dynasty was the last dynasty to rule China (Britannica, 2019). In the early part of the 20th century the people of China did not think the government was modernizing the country quick enough compared to the outside world (Soo, 1989). In 1911, the Wuchang Uprising overthrew the Emperor Puyi of the Qing dynasty (Britannica, 2019). In 1912, the Republic of China was established in Nanjing (Britannica, 2020). Between 1912-1949 was an era of strife and re-establishment for China.

As with all military coups, there is always a deal. Dr. Sun Yat-sen made a deal with General Yuan Shikai: if General Yuan Shikai could convince Emperor Puyi, who was six years old, to abdicate the throne, then the general could become the first president of the Republic of China (Office of the Historian, n.d). Shikai convinces Longyu, Emperor Puyi's mother, to save innocent lives and the best thing for her to do was to abdicate the throne and support the republican government. As per the agreement, the next day General Yuan Shikai became the first president of the Republic of China. Three years later he declared himself the emperor of China, which enraged the people again because the people did not want an emperor or another dynasty. In 1916, President Yuan Shikai stepped down and ended up dying three months later. This left China without centralized leadership and ushered in the Warlord Era (1916-1925), where each region was controlled by a different warlord (Yong, 2012; Ch'en, 2020).

On May 4, 1919, more than 3,000 students in Beijing protested the Treaty of Versailles, which stated the German held Chinese province in Shandong be transferred to Japan (Chen, 2011). This movement spurred the organization of the CCP and the Kuomintang, which was the Nationalist Party. Dr. Sun Yat-Sen led the Kuomintang. Li Dazhao and Chen Duxiu led the CCP.

Kuomintang and the CCP worked together to reunite the areas of China under one centralized government (Chen, 1970). Tragically, Dr. Sun Yat-Sen died of cancer in 1925, leaving Generalissimo Chiang Kai-Shek in charge (History.com Editors, 2018). In 1927, Chiang began to attack the members of the CCP, starting the Chinese Civil War. The Chinese Civil War lasted until 1949, when Mao Zedong and the CCP declared themselves the victors and exiled all members of the Kuomintang to what is currently known as Taiwan. Mao renamed the Republic of China the People's Republic of China to indicate that the country was now controlled by the CCP. (Cucchisi, 2002)

### **China and Human Rights Violations**

At the beginning of the HRW's World Report 2020, there is a special article titled, "China's Global Threat to Human Rights." Roth (2020) opens with "China's government sees human rights as an existential threat. Its reaction could pose an existential threat to the rights of people worldwide" (p. 1). Over the next 18 pages, Roth goes into depth explaining why China is a global threat, China's power dynamics, and what global authorities must do to resist the pull of China's power.

### ***Human Rights Violations in China's Autonomous Areas and Special Administrative Regions***

In addition to the special article, the HRW's *World Report 2020* has a section for China, where it discusses eleven major human rights violations, three of which are how the CCP treats the people in two of China's autonomous areas and in the special administrative region. China has five autonomous regions: Guangxi, Inner Mongolia, Ningxia, Tibet, and Xinjiang. Both Tibet and Xinjiang are listed in the *World Report 2020*. (HRW, 2020d)

**Xinjiang.** In 2014, in Xinjiang the CCP began the "Strike Hard Campaign" towards the Turkic Muslims population, in which the CCP uses mass surveillance, makes arrests, then

“politically re-educates” those with the ethnic identity of Turkic Muslims, otherwise known in China as Uyghurs. What happens to them after their release is still unknown. “Several media reports in 2019 revealed that some people who had been ‘released’ were assigned to factories against their will, where they were given wages far below the legal minimum and prohibited from leaving” (HRW, 2020d).

**Tibet.** In Tibet, the people have no freedom of religion, speech, movement, and assembly. Even in monasteries monks and nuns are tested on their political education and can be taken to political education camps where they are “re-educated” (HRW, 2020d). The Central Tibetan Administration confirms, “Tibet’s life of faith is regarded as a dangerous challenge to the Communist Party rule. As a result, the CCP has taken over the control and oversight of Tibetan Buddhist institutes with its cadres, including Larung Gar Buddhist Academy in Gardze, Sichuan province” (Tibet Bureau Geneva, 2019).

Part of “this nationwide anti-crime campaign is to encourage citizens to denounce those who sympathize with the Dalai Lama” (HRW, 2020d), who was exiled in 1959. Upon the death of the 14th Dalai Lama, who is currently 85 years old, the CCP will require senior religious figures to follow the CCP’s mandates for the selection of the 15th Dalai Lama (HRW, 2020d). Even though there is a particular process to identify the reincarnated Dalai Lama, “if two thirds of the Tibetan people wish to change the method of identifying the next reincarnation,” then the process can be changed (The Dalai Lama, n.d.). This is why the CCP has been working diligently to re-educate the people of Tibet.

**Hong Kong.** In Hong Kong, a special administrative region of China, the Hong Kong government continues to make more allowances for the CCP and more judiciary laws in which people can be turned over to mainland China, even for crimes such as creating insults about



China's national anthem (HRW, 2020d). As the people of Hong Kong protest against these changes and protest for democracy, the incidents of police brutality are skyrocketing (Ng, 2020; HRW, 2020d), and “police increasingly restrict freedom of assembly by denying applications for protests” (HRW, 2020d).

The 2019 five demands of Hong Kong protestors are (1) the removal of the extradition bill, (2) retraction of the “riot” characterization, (3) release of students and the injured, (4) Lam’s resignation as chief executive, and (5) dual universal suffrage for Lam and the Legislative Council of Hong Kong (Creery, 2020). In September 2019, Lam did retract the extradition bill; however, the four other demands have not been met (SCMP Reports, 2019). These demands have now evolved into the demand for independence from the CCP (Creery, 2020).

### ***Human Rights Violations within Mainland China***

The other eight topics of human rights violations include human rights defenders, freedom of expression, freedom of religion, women’s and girl’s rights, sexual orientation and gender identity, mass surveillance, refugees and asylum seekers, and foreign policy.

**Human Rights Defenders.** Human rights activists are being detained by the CCP at an alarming rate. There has also been a trend over the last few years of human rights activities dying in prison or right after they have been released. Authorities also block educational opportunities for the children of human right defenders, who have been incarcerated. Throughout mainland China, police arrest citizens who show support for democracy in Hong Kong (HRW, 2020d).

**Freedom of Expression.** The CCP continues to lock down the internet and create disinformation campaigns against people and movements, who speak out against them. In addition the CCP continues to strangle the ideology of schools and universities, ensuring teachers and professors fend off “false ideas and thoughts” (Xi, 2019 quoted in HRW, 2020d). The CCP’s

censorship extends into the global arena by censoring social media and cutting funding to projects which speak out against the CCP.

In an episode of “The Good Fight,” American broadcaster CBS censored an animated short that depicted a host of references to topics that have been censored on the Chinese internet. CBS said it was concerned with risks of its shows and movies being blocked in China and the safety of its employees in China. (HRW, 2020d)

**Mass Surveillance.** China does not have privacy laws, so the CCP is free to extend its tentacles through mass surveillance programs. Schools in China use cameras to film students' facial expressions and attentiveness. Sanitation workers wear GPS watches to measure their productivity. These advances in technology and mass surveillance have come from the help of US technology companies collaborating with Chinese companies to create multiple means to track the Chinese people (HRW, 2020d).

**Freedom of Religion.** In addition to the tactic used in Tibet, the people of China endure many religious persecutions. The CCP oversees all religious practices in China. In the Christian church, many churches have been shut down due to refusing to purge the Western influences from their belief system and congregations. To maintain control over Muslims, the CCP has destroyed many mosques and forbidden the public writing of Arabic script. Retired Tibetan government employees cannot participate in the kora, which is a sacred pilgrimage back to Tibet (HRW, 2020d).

**Women's and Girl's Rights.** China's “One Child” policy has caused a sex ratio imbalance in China (Li, Yi, and Zhang, 2011). The CCP turns a blind eye to heavy rates of human trafficking of women and girls from neighboring countries to be brides for Chinese men. Most social media conversations about sexual harassment and molestation are censored by the

CCP; however, one child molestation case in Chengdu broke through that barrier and the plaintiff was found guilty.

**Sexual Orientation and Gender Identity.** Even though homosexuality was legitimized in 1997, the CCP has not created any laws to protect the LGBT community to prevent discrimination in the workplace and schools. Same sex marriage is not legal. LGBT organizations have been banned by the CCP. In China, the CCP has also censored scenes depicting homosexuality in American movies. (HRW, 2020d)

**Refugees and Asylum Seekers.** In 1951, the United Nations affirmed the “1951 Refugee Convention,” which laid out four recommendations for governments concerning refugees (Figure 1.1) (UNHRC, 1951/1967/2001). In 1967, the United Nations affirmed the “1967 Protocol Relating to the Status of Refugees.” This document specifically states in Article 33,

No Contracting State shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion. (UNHRC, 1951/1967/2001)

On September 24, 1982, China agreed to the “1951 Refugee Convention” and the “1967 Protocol Relating to the Status of Refugees” (UNHRC, 2015).

In the *World Report 2020*, HRW (2020d) discloses that the CCP has been sending refugees back to North Korea, where they are killed or put into internment camps for trying to escape the country. “Human Rights Watch considers North Koreans in China as refugees sur place, meaning their arrival in China put them at risk if returned” (HRW, 2020d). The UNHCR explains one of the ways a person can become a refugee sur place is “when the government or other actors in that country begin to inflict human rights violations on the community of which

that migrant is a member” (UNHCR, 2007, p. 5.). Not only do North Koreans have their human rights violated in North Korea, the CCP is targeting North Koreans in China and inflicting human rights violations.

<p style="text-align: center;"><u>Four Recommendations for Governments Concerning Refugees</u> Adapted from the 1951 Refugee Convention</p> <ol style="list-style-type: none"><li>1. Section A - Countries should issue and recognize travel documents necessary to facilitate the movement and resettlement of refugees.</li><li>2. Section B - Countries should ensure families stay together and have special protection for unaccompanied minors.</li><li>3. Section C - In collaboration with non-governmental organizations, countries should make legal and material resources, along with welfare services, accessible to refugees.</li><li>4. Section D - Countries should continue to receive and welcome refugees to their countries, so the refugees may be able to resettle.</li></ol> <p style="text-align: center;">(UNHCR, 1951/2001)</p>
---

Figure 1.3.1 - Four Recommendations for Governments Concerning Refugees (Adapted from the 1951 Refugee Convention, which was reaffirmed in 2001 by the UNHCR) (UNHCR, 1951/2001)

**Foreign Policy.** Reports of concerns about “lack of transparency, disregard to community concerns, and threats to environmental degradation” (HRW, 2020d) from some of the 70 countries affected by China’s Belt and Road Initiative, which China’s trillion dollar infrastructure investment plan to connect China to Europe. The CCP has also more frequently been arresting international visitors, who come to China and speak out against the CCP. At universities worldwide, the CCP has been encouraging pro-CCP students to forcibly silence other Chinese-nationals, who support the Hong Kong protest for democracy (HRW, 2020d).

### **Concluding Thoughts on China’s Position and Power**

Under the leadership of Xi, the CCP gained more power by using fear tactics and violating Chinese-citizens and global-citizens human rights. With the CCP being unchecked by

the international community, China grows as a potential threat to human rights all over the world.

Unless we want to return to an era in which people are pawns to be manipulated or discarded according to the whims of their overlords, the Chinese government's attack on the international human rights system must be resisted. Now is the time to take a stand. Decades of progress on human rights are at stake (Roth, 2020).

<u>Country</u>	<u>Year Established</u>	<u>Human Rights Violations</u>
People's Republic of China	1949	<ol style="list-style-type: none"><li>1. Human rights defenders</li><li>2. Freedom of expression</li><li>3. Freedom of religion</li><li>4. Hong Kong, Xinjiang, and Tibet</li><li>5. Women's and girl's rights</li><li>6. Sexual orientation and gender identity</li><li>7. Refugees and asylum seekers</li><li>8. Mass Surveillance</li><li>9. Foreign Policy</li></ol> (Human Rights Watch, 2020d)

Figure 1.3.2 - China's Human Rights Violations (Adapted from the *World Report 2020*) (HRW, 2020d)

## **Chapter 1.4**

### **Human Rights Violations in the United States of America**

The area of the North American continent currently referred to as the United States of America has been plagued with oppressive systems and human rights violations dating back as far as the 1490's. Three main motivations drove European conquerors, sometimes referred to as explorers: "the pursuit of trade, the spread of religion, and the desire for security and political power" (Mitchell, 2018). More often than not the desire for security and political power sat in the driver's seat. This was the case in the conquering of America and stripping away of the land from the Indigenous people, who already lived in this area before the conquerors came.

This stripping away of land did not happen in a short time span but over 400 plus years. The violations began with Christopher Columbus in Hispaniola. He wrote the following in his journal dated October 11, 1492:

They should be good servants and intelligent, for I observed that they quickly took in what was said to them, and I believe that they would easily be made Christians, as it appeared to me that they had no religion, our Lord being pleased, will take hence, at the time of my departure, six natives for your Highnesses that they may learn to speak.

(Columbus, 1492)

The capturing of six indigenous people began the torturous reign of Columbus. Over the following years Columbus created policies to force indigenous people to work for the conquerors (History.com Editors, 2020b). Columbus also sold thousands of indigenous Taino people into the slave trade. That effort was met with great resistance by the indigenous people, so Columbus and Queen Isabella decided it would be easier just to start importing slaves from Africa (Pathmanathan, 2020). "Within 60 years after Columbus landed, only a few hundred of what may have been 250,000 Taino were left on their island" (History.com Editors, 2020b). This

would set the precedent of how the indigenous people would be treated by future conquerors and colonists who would come to the Americas.

In 1585, conqueror Sir Walter Raleigh funded a failed-expedition to begin the invasion of the North American continent. This expedition settled on Roanoke Island, which was already inhabited by the Algonquian-speaking indigenous people. The cause of the disappearance of the English settlers of Roanoke Island remains one of the great mysteries and disputes of history (Oberg, 1994). About 20 years later in 1607, the Jamestown settlement became the first successful English settlement in North America (Blanton, 2000). With the growth of the settlement invasion of Jamestown, the indigenous people were pushed even further out of their lands. A new problem of labor arose because the settlers could not keep up with the trade demands for tobacco (Morgan, 1971).

In 1619, what they perceived as God answering their prayers to solve their labor issues arrived in the form of a ship carrying about 60 Angolans (LaVeist et al., 2019). Twenty of the Angolans were sold to George Yeardley in Jamestown. That one transaction opened the floodgates for African slavery in America. Even though indigenous people were viewed as savages, the conquerors at least saw them as intellectual and worthy of conversion (Kendi, 2016). The Africans, however, were considered lower than the indigenous people, not worthy of religious conversion.

And the excuses they gave to avoid baptizing slaves were:

Africans were too barbaric to be converted.

Africans were savage at the soul.

Africans couldn't be loved

EVEN BY GOD

(Reynolds & Kendi, 2020, p. 19)

Throughout the 1600's and 1700's, European colonists continued to murder and commit human right violations against the indigienous and African people. By the end of the 1600's the European invaders had taken over almost the entire eastern coast line. The last of the original colonies to be established was Georgia in 1732 (History.com Editors, 2020d). The colonies throughout this time were profiting immensely from importing slaves to work the tobacco and cotton fields. Not everyone in the colonies was in support of slavery, however. The Mennonites in 1688 started the 1688 Germantown Petition Against Slavery, the first antiracist text in the colonies (Friends, 1688; Kendi, 2016). The slaveholders put a quick stop to talk like that and continued on with business as normal (Kendi, 2016) When the monopoly on slave trade ended in 1698, slave trade was the hot ticket to invest in (Kendi, 2016).

For the European colonists, violating other people's human rights was a way of life; although, when it came to British parliament infringing on what the colonists perceived as their civil liberties, the rules changed. In order to offset the cost of the French and Indian War, within a 12-month time period, the British Parliament ambushed the colonists with four taxation acts. Taking the place of the Molasses Act of 1733, on April 5, 1764, the Sugar Act, not only taxed sugar and molasses, but also some wines, coffee, pimentos, and certain linens and also included regulation on lumber and iron. Even though they taxed relatively less than the people in England and it cost more to protect the thirteen colonies, the colonists were outraged. Trethewey (1969) researched the actual imposition this tax had on the colonists. He found:

The estimate of the burden of the entire Sugar Act is £36,368 or \$181,838 for the years 1768 to 1772. Noting that the population during this period was about two million persons, we get a per capita burden of nine cents per year. This is approximately one-



tenth of one percent of per capita income...The burden of the Sugar Act was clearly not of such great proportions that it threatened the prosperity of the colonies.

(Trethewey, 1969, p. 70)

In the colonies there were no silver or gold mines to create pound sterling, so colonists were forced to use a diversity of currencies like beaver skins and tobacco. As currency scarcity continued, debtors' prisons continued to flourish in the colonies. Support for the paper bills in the colonies began to amplify. Almost five months after the Sugar Act, the British Parliament grew weary of the colonists attempting to make their own currency and passed the Currency Act on September 1, 1764, which prohibited any other currency than pound sterling. The colonists once again were furious. (Johnson, 2021)

The last two acts were signed two days apart for one another. Still trying to make up for the war deficit and the cost of protecting the colonies, the British Parliament passed the Stamp Act on March 22, 1765. To worsen the taxation, the tax assessed to the colonists could only be paid in pound sterling (Edwards, 2017). This would be the act, which would be the nail in the financial coffin for the colonies and the nail in the coffin for the deteriorating relationship between England and the colonies. On March 24, 1765, the Quartering Acts was passed, which meant that the colonists had to house any government or military personnel, who asked to stay at their house (Thomas, 2000). The Quartering Act also served as inspiration for the third amendment of the Constitution of the United States of America: "No Soldier shall, in time of peace be quartered in any house, with the consent of the Owner, nor in time of war, but in a manner to be prescribed by law" (U.S. Const. amend. III).

As the unwillingness of the British Parliament to listen to the colonists grew, the idea of dissent amongst the colonists spread. Over the next ten years lineage of acts to tax the colonists

were passed. The tension boiled over on April 19, 1775 in Lexington, where the minutemen and redcoats engaged in their first battle. The Revolutionary War lasted over eight years until the Peace of Paris was signed on September 3, 1783. (Britannica, 2020)

The Revolutionary War was only the beginning of the struggle between power and equity for the people of the United States. Many human right violations occurred through the United States, like continuation to push west and steal the land from the indigenous people, slavery, Jim Crow laws and segregation, police brutality for the powerful to stay powerful. However, throughout United States's history, the government has always been met with people who are willing to stand up for equity and protect the human rights of all people.

## **Human Rights Violations in the United States**

### ***Criminal Legal System***

For well over a decade the United States has led the way in incarceration rates (Hartney, 2006; Wagner & Sawyer, 2018; HRW, 2020e). The number of women incarcerated in the United States increased 750% between 1980 to 2017 (The Sentencing Project, 2019; HRW, 2020e). Racial disparity is undeniable with black women being more likely to go to prison than white women and black men being more likely to go to jail than white men (The Sentencing Project, 2020; HRW, 2020e). Along with a high incarceration rate and racial disparity, 29 states still have the death penalty (Death Penalty Information Center, 2019a; HRW, 2020e). In 2019, 22 people on death row had been executed (Death Penalty Information Center, 2019b). Another problem with the United States criminal legal system is monetary bails force poor people to stay in custody while awaiting trial before they are even convicted (HRW, 2020e).

### ***Children in the Criminal & Juvenile Justice System***

“On any given day, approximately 50,000 children are held in confinement” (HRW, 2020e). 1 in 5 of the confined youth are awaiting trial and have not been found guilty, of which many have been detained for non-violent offenses such as status offenses, property damage, probation violation, and drugs (Sawyer, 2019). While the number of incarcerated children in the United States has dropped by 60% since 2000 (Sawyer, 2019), there are still 1,300 people in prison, who are serving life without parole sentences for crimes they were found guilty of committing before they were 18 years old (The Campaign for Fair Sentencing of Youth, 2018; HRW, 2020e). Like with the adult criminal system, there is a large racial disparity found within the juvenile justice system (The Campaign for Fair Sentencing of Youth, 2018; Rovner, 2017; HRW, 2020e). 37 states have a higher ratio of black juveniles than white juveniles (Rovner, 2017; HRW, 2020e). “Eighty percent of youth serving life sentences are youth of color and more than 50% are African American” (The Sentencing Project, 2019).

### ***Racial Justice and Policing***

While the acknowledgement of racial disparity in policing practices and the criminal justice system increased in 2019, members of the black community were still disproportionately killed by police (Washington Post, 2020; HRW 2020e). Looking at the big picture of policing racial disparities can be found in use of force, arrests, citations, and traffic stops (Lopez, 2018; Rivera & Rosenbaum, 2020; Pierson et al., 2020; HRW, 2020e). Most aggressive policing can also be linked back to the socioeconomic inequalities found in America (Braga et al., 2019; HRW, 2020e).

### ***Poverty & Inequality***

“Court-mandated fines and fees disproportionately impact the poor and communities of color” (HRW, 2020e). In September 2017, the U.S. Commission on Civil Rights published and

submitted to the Trump Administration the briefing report “Targeted Fines & Fees Against Low-Income Communities of Color: Civil Rights and Constitutional Implications.” In the briefing the commission gave recommendations to improve six areas the poor and communities of color are being negatively impacted: Ability to Pay Determination, Conflicts of Interest, Data Availability, Driver’s License Suspensions, Fee Alternatives and Payments, and Counsel (U.S. Commission on Civil Rights, 2017) The Trump Administration has not pushed for suggested reforms within the United States Department of Justice or encouraged states to make founded recommendations.

The last federal minimum wage raise was on July 24, 2009. This raised the federal minimum wage from \$6.55 to \$7.25 (Wage and Hour Division, n.d.). Over 40 million American citizens are trapped in poverty working minimum wage jobs (United States Government Accountability Office, 2017; Semega et al., 2017; HRW, 2020e). Throughout 2019 the Trump administration continually attempted to sabotage the Affordable Healthcare Act (Center on Budget and Policy Priorities, 2020; Simmons-Duffin, 2019; HRW, 2020e), which provides coverage for 23 million people who live in poverty (Humer, 2019). Many states have erected barriers to low-income people getting Medicaid, such as work requirements and drug testing (HRW, 2019a; HRW, 2020e). Under the Trump administration, predatory lending has continued to grow creating financial quagmires for people which have kept them in poverty (HRW, 2019b; Ramachandra, 2019; HRW, 2020e).

### ***Rights of Non-Citizens***

To obtain asylum in the country, a person has to physically be in the country they want to apply for asylum in. According to the 1951 Convention Relating to the Status of Refugees, “The Convention further stipulates that, subject to specific exceptions, refugees should not be penalized for their illegal entry or stay. This recognizes that the seeking of asylum can require

refugees to breach immigration rules” (UNHCR, 1951/1967/2001, p.3). Like China, the United States government also commits human rights violations by practicing refoulement and sending asylum-seekers back to dangerous areas in Mexico (HRW, 2019a; HRW, 2020e). The “Remain in Mexico” program was created as a way to deport asylum-seekers back to Mexico while they await their asylum hearing. The United States also deport asylum seekers from other central american countries to Mexico while they are awaiting their asylum hearings (HRW, 2019a). “Human Rights Watch found that asylum seekers face new or increased barriers to obtaining and communicating with legal counsel; increased closure of MPP (Migrant Protection Protocols) court hearings to the public; and threats of kidnapping, extortion, and other violence while in Mexico” (HRW, 2019a).

On July 11, 2019, a senior researcher from Human Rights Watch testified before the U.S. House Committee on Oversight and Reform, Subcommittee on Civil Rights and Civil Liberties. The Flores Settlement Agreement requires the United States provide housing which is “safe and sanitary” and provide “access to toilets and sinks, drinking water and food as appropriate, medical assistance if the minor is in need of emergency services, [and] adequate temperature control and ventilation” (Flores v. Meese, 1997 as quoted in Long, 2019). None of these requirements are being met by immigrant children housing centers (Long, 2019; HRW 2020e). According to the William Wilberforce Trafficking Victims Protection Reauthorization Act of 2008, children should not stay within Border Patrol custody for more than 72 hours (Office to Monitor and Combat Trafficking in Persons, 2008; Long, 2019; HRW, 2020e). Children have been held in custody for weeks and months beyond the 72 hour period. Other violations testified to were lack of adult caregivers; hygiene and health; lengths of stay, inadequate efforts to release

and reunite children, children held incommunicado; and separation from family members (Long, 2019).

The Department of Homeland Security's Office of Inspector General (OIG) "in response to concerns raised by immigrant rights groups and complaints to the Office of Inspector General (OIG) Hotline about conditions for detainees held in the U.S. Immigration and Customs Enforcement (ICE) custody, we conducted unannounced inspections of four detention facilities to evaluate their compliance with ICE detention standards" (OIG, 2019, p. ii). In the "Background" section of the report, the OIG (2019) emphasizes "All ICE detainees are held in civil, not criminal, custody, which is not supposed to be punitive" (p. 2). The OIG found six areas for ICE to improve: food service issues at all facilities endanger detainee health and welfare; inappropriate segregation practices at three facilities infringe on detainee rights; absence of recreation outside housing units at two facilities may reduce detainee mental health and welfare; poor conditions at two facilities present health risks; improper provision of clothing and toiletries at one facility hinders detainee abilities to maintain acceptable personal hygiene practices; and lack of in-person visitation at one facility may diminish detainee morale and social ties (OIG, 2019). ICE concurred with the findings of the OIG and have taken steps or are taking steps to address the issues found within the four ICE detention facilities inspected (OIG, 2019).

### ***Environmental Rights***

The Trump administration has pushed for the rollback of 99 environmental rules (Popovich et al., 2020; HRW, 2020e). The Trump administration has also rolled back rules about coal ash and clean water regulation (HRW, 2020e). Even though neurotoxic pesticides have been found to affect neurodevelopment and cause developmental delays in children (Eskenazi et al., 2017), the Environmental Protection Agency (EPA) decided not to ban the use of neurotoxic

pesticides (HRW, 2020e). All of the rollbacks by the Trump administration have increased health and safety risks for all people.

### ***Older People's Rights***

Widespread elderly abuse occurs in facilities for older people with dementia. This abuse comes in the form of over medicating older people with dementia with heavy antipsychotic drugs. Even though the Department of Health and Human Services's Center for Medicare and Medicaid Services has been heavily criticized by the United States House of Representatives' Committee on Ways and Means, this abusive practice still continues nationwide (Neal, 2019; HRW, 2020e).

### ***Women & Girls' Rights***

The Trump administration implemented a domestic gag rule that medical clinics who receive Title X funds cannot fully disclose all pregnancy options. This rule also allows employers to opt out of providing contraceptive coverage in their health insurance plans. The rule compounds medical problems for women and girls due to being uninsured. Due to not being able to afford medical insurance, compared to other wealthy countries, women in the United States have a higher rate of dying from preventable maternal and gynecological cancer-related deaths. Women and girls are more likely to die of preventable gynecological diseases in states that fail to approve the expenditure of Medicaid eligibility. (HRW, 2020e)

The Trump administration also implemented another gag rule referred to as the "Global Gag Rule." This rule forbids foreign NGOs from using US funds for abortions or to advocate for more progressive abortion laws. Research has shown the implementation of the "Global Gag Rule" has led to other financial cuts in core sexual and reproductive health services in countries such as Kenya and Uganda. (HRW, 2018a; HRW, 2020e)

## ***Sexual Orientation & Gender Identity***

The human rights violations and lack of protection for the transgender community is a major source of concern. In January 2019, the U.S. Supreme Court approved the Trump administration's ban most of the transgender community to participate in the military (Liptak, 2019; HRW, 2020e). The Department of Health and Human Services changed verbiage in Section 1557, which removed protection for the transgender community from being discriminated against by insurers and health care companies (Office of Civil Rights, 2019; HRW, 2020e). "Neither the Section 1557 statute nor Title IX includes prohibitions on discrimination on the basis of sexual orientation or gender identity, or define 'discrimination on the basis of sex' to include such categories" (Office of Civil Rights, 2019, p. 3). In addition to removal of non-discrimination protections, at least 27 members of the transgender and gender non-conforming communities have been violently killed (Human Rights Campaign, 2019) Many violent murders of members of the transgender and gender non-conforming communities are not reported or reported incorrectly (Human Rights Campaign, 2019; HRW, 2020e).

Protections against discriminations for the LGBT community are sparse on both the federal and state levels. While the U.S. House of Representatives has passed both the Violence Against Women Act and Equality Act, which would provide more protections against discrimination, both bill have failed to reach the floor of the U.S. Senate to be voted upon (HRW, 2020e). On the state level only 20 states have laws that ban housing, employment, and credit discrimination (Movement Advancement Project, 2020; HRW, 2020e). Currently only 49% of the LGBT community are protected from discrimination by state laws (Movement Advancement Project, 2020).



### ***Surveillance & Data-Protection***

Due to the lack of data protection laws, the government regularly practices parallel construction through collecting data from secret surveillance programs (HRW, 2018b; HRW, 2020e). Parallel construction is when the government conceals how they actually obtained the evidence and creates an alternative story about how the evidence was obtained. Many of the methods used by the United States government are illegal and violate the rights of the defendant. (HRW, 2018b).

### ***Freedom of Expression***

President Trump's verbal and Twitter attacks on news outlets, influencing public opinion that the news outlets are not trustworthy (HRW, 2020e). His attacks on the media has also increased the threat of violence against journalists and activists (Office of the High Commissioner, 2018; HRW, 2020e). The U.S. Custom and Border Protection even made a list of journalists, lawyers, and activists, who frequently work along the southern border. This was used by the border patrol to harass the people when crossing the border to discourage and prevent them from working on immigration and human rights issues happening along the southern border (Ainsley, 2019; NPR, 2019; HRW, 2020e).

### ***National Security***

In 2019, white supremacy attacks were carried out in Texas, California, and Ohio, killing 32 people and injuring 54 people (Wagtendonk et al., 2019; Karimi and Silverman, 2019; GLAAD, 2019; Robertson, 2019; HRW, 2020e). Even though white supremacy attacks are increasing in the United States, the white supremacy movement continues to grow across the country (Cai and London, 2019; HRW, 2020e). In response to the growing threat of white supremacy, Congress passed the Domestic Terrorism Prevention Act of 2019 "to authorize

dedicated domestic terrorism offices within the Department of Homeland Security, the Department of Justice, and the Federal Bureau of Investigation to analyze and monitor domestic terrorist activity and require the Federal Government to take steps to prevent domestic terrorism” (Domestic Terrorism Prevention Act of 2019). Section 2.1 of the Domestic Terrorism Prevention Act of 2019 specifically states “White supremacists and other far-right-wing extremists are the most significant domestic terrorism threat facing the United States.”

In regards to foreign affairs, there are 31 international prisoners, who have been held without trial. Some prisoners in connection to September 11, 2001 terrorist attacks have been held since 2002. Being held without a trial goes against the International Covenant on Civil and Political Rights (General Assembly of the United Nations, 1966; Counter-Terrorism Implementation Task Force, 2014; HRW, 2020e). Article 14 (1) states, “All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law” (General Assembly of the United Nations, 1966, p.176).

### ***Foreign Policy***

While the Trump administration did hold senior Myanmar military commanders accountable by banning their visas for their gross human rights violations (Congressional Research Service, 2020), the Trump administration encroached upon their own human rights violations by encouraging dictatorship, interfering with access to reproductive rights for people within other countries, overstepping international law, and failing to truthfully report collateral damage from drone strikes (HRW, 2020e).

### ***Encouraging Foreign Dictators***

Throughout his term President Trump had numerous meetings with controversial foreign leaders. The most visible relationship was with Kim Jong-Un of North Korea. On September 30, 2018, Trump gushed about the two of them “falling in love” (BBC News, 2018). Earlier in that year numerous times when discussing North Korea with the media, Trump would mention how he was envious of the North Korean leader and wanted the people to respond to him the same way the people in North Korea respond to Kim Jong-Un (Trump, 2018).

Another foreign leader he has had words of endearment for and has called “my favorite dictator” while waiting for him at the Group of Seven Summit (Youssef et al., 2019) is Egyptian President Abdel Fattah Al Sisi. Trump met with the Egyptian president several times throughout his presidency. One of the White House (2017a) readouts of their meeting states, “The President also encouraged deeper cooperation to address the root causes of terrorism and extremism and applauded President Al Sisi’s strong calls to reform ideologies that inspire violence.” The civilians in the Sinai province are stuck between ISIS and the government, in which both are committing gross human rights violations (HRW, 2020f). In 2019, in Egypt, more constitutional amendments were passed to increase “authoritarian rule, undermine the judiciary’s dwindling independence, and expand the military’s power to intervene in political life” (HRW, 2020f).

In 2019, Trump welcomed Hungarian Prime Minister Viktor Orban, who is a far right nationalist (Toomey, 2018), to the White House (White House, 2019a). Trump applauded Orban’s “good job” keeping his country safe (Global News, 2019). While both the United States and Hungary are NATO allies, Prime Minister Orban’s political party, Fidesz, continues to slide further away from democracy and closer authoritarianism, so much that in March 2019 the European Union’s Europe People’s Party suspended the Fidesz due to their continuing

extremism (Mudde, 2019). In Hungary, the Fidesz are attempting to establish a new administrative court system and continue to attack academic freedom by tightening state controlled constraints over institutions like the Academy of Sciences (HRW, 2020g).

President Trump also lavished Turkey President Recep Tayyip Erdogan when he visited the White House in November 2019. Trump stated that they were very good friends and he was a big fan of Erdogan. He went even as far as to say Erdogan was doing a fantastic job for the Turkish people (PBS NewsHour, 2019; Trump, 2019). Over the last four years, in Turkey, human rights violations have been worsening. Turkey continues to crack down on the freedoms of expression, association, and assembly, along with abducting people and torturing them once in custody (HRW, 2020h). In the last ten years the Council of Europe: Committee for the Prevention of Torture has investigated and reprimanded the Turkish government for the acts of torture in their prison systems (UNHRC, 2021).

### ***Overstepping or Obstructing International Law***

While the Trump administration praised and encouraged global dictators, it was also overstepping international law by supporting Israel's Golan Heights, canceling the International Criminal Court prosecutor's visa, and the growth of an abusive migrant return program. These three actions build upon the mounting human rights violations of the United States and encourage other countries to continue their human rights violations.

Since the UN Security Council (1981) decree of Resolution 497, which reaffirms "the acquisition of territory by force is inadmissible," the six United States administrations since 1981 have agreed and supported the position that Israel is unlawfully occupying Golan Heights and should retreat, returning the occupied land back to Syria (Zanotti & Humud, 2019). On March 22, 2019, Trump tweeted "it is time for the United States to fully recognize Israel's Sovereignty

over the Golan Heights” (Pressman, 2019). Three days later, on March 25, 2019, President Trump signed a proclamation stating, “the United States recognizes that the Golan Heights are part of the State of Israel” (White House, 2019b). Not only does Trump’s proclamation undo the United States commitment upholding Resolution 497, but it also undoes the United States commitment to supporting Resolution 242 (UN Security Council, 1967), which is the original resolution calling for a ceasefire in the Middle East and the return of any occupied territories, and Resolution 338 (UN Security Council, 1973), which is a reaffirmation of Resolution 242 requesting a cease fire and the evacuation of any occupied territories. The UN Security Council held a meeting on March 27, 2019 in response to President Trump’s proclamation. All sixteen of the other countries on the Security Council, except Israel, renounced Trump’s proclamation and reaffirmed the area of Syrian Occupied Golan, the Syrian government preferred name of the area, is unlawfully occupied by Israel (UN Security Council, 2019a).

Since the establishment of the International Criminal Court (ICC) in 2002, the United States has had a rocky relationship with the ICC. In May 2002, President George W. Bush authorized the unsigning of the Rome statute, which removed the United States’ support of the ICC (Bolton, 2002; Alter, 2003). On November 20, 2017, the ICC prosecutor, Fatou Bensouda requested authorization to begin investigating “alleged war crimes and crimes against humanity, committed in the context of the ongoing armed conflict in the Islamic Republic of Afghanistan (‘Afghanistan’),” in which both the U.S. CIA and the U.S. Military are suspected of war crimes and crimes against humanity. (Office of the Prosecutor, 2017). April 4, 2019, the Trump administration revoked Bensouda’s U.S. visa in protest to the possible investigation (Chappell, 2019). Initially, on April 12, 2019, the request was denied; however, Bensouda filed an appeal. March 5, 2020, the Appeals Chamber of the ICC, approved the investigation into the situation in

Afghanistan to begin (ICC, 2020). In response to this ruling, the Trump administration put sanctions and visa restriction on Bensouda and the three appeal judges on September 2, 2020 (Pompeo, 2020).

On January 24, 2019, under the Trump Administration, the Department of Homeland Security, implemented the Migrant Protection Protocols, also referred to as the “Remain in Mexico” program:

The Migrant Protection Protocols (MPP) are a U.S. Government action whereby certain foreign individuals entering or seeking admission to the U.S. from Mexico – illegally or without proper documentation – may be returned to Mexico and wait outside of the U.S. for the duration of their immigration proceedings, where Mexico will provide them with all appropriate humanitarian protections for the duration of their stay. (U.S. Department of Homeland Security, 2019).

After Trump’s threat to impose a 5% tariff on all Mexican goods on May 30, 2019 due to “Mexico’s passive cooperation” with immigration (White House, 2019c), on June 7, 2019, both the United States and Mexico signed a declaration allowing other immigrants from other Spanish speaking countries (U.S. Department of State, 2019). January 29, 2020, the MPP was once again expanded to include Brazilian migrants (U.S. Department of Homeland Security, 2020). While the continuous expansion of the program may indicate the success of the program, research has proven the program in direct violation of Article 33 in the “1967 Protocol Relating to the Status of Refugees” specifically states:

No Contracting State shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on

account of his race, religion, nationality, membership of a particular social group or political opinion. (UNHRC, 1951/1967/2001)

The American Immigration Council (2021) have researched the MPP cases and have found only 7.5% of the immigrants have the means to hire a lawyer. The organization (2021) explains:

The lack of counsel, combined with the danger and insecurity that individuals face in border towns, have made it nearly impossible for anyone subject to MPP to successfully win asylum. By December 2020, of the 42,012 MPP cases that had been completed, only 638 people were granted relief in immigration court.

Wong (2019) performed a study with 607 respondents about fear of returning to Mexico. His study found 89.5% of the people have expressed fear about returning to Mexico when questioned by the U.S. Immigration officials. Of those people only 40.4% were given a secondary interview by an asylum officer (Wong, 2019). Many of the states where immigrants are returned to Mexico are classified by the Department of State as “do not travel” due to crime and kidnapping. The summary introduction to traveling to Mexico advises, “Exercise increased caution in Mexico due to crime and kidnapping” (U.S. Department of State, 2021). Regardless of knowing Mexico is not safe for immigrants to wait for court proceedings, the Trump administration continued to expand and send more migrants to a territory in which their life or freedom would be threatened.

### ***Interfering with Access to Reproductive Rights on a Global Level***

The Trump administration took a “pro-life” approach to foreign aid to NGOs, expanding the Mexico City Policy, refusal to report the analysis of women’s reproductive rights on the annual U.S. Department of State human rights report, and threatening to veto an UN Security Council resolution due to the protective wording of reproductive rights.

The Mexico City Policy began in 1984 with President Regan requiring NGOs “to agree as a condition of their receipt of Federal funds that such organizations would neither perform nor actively promote abortion as a method of family planning in other nations” (White House, 2001). On January 22, 1993, President Clinton rescinded the Mexico City Policy stating “they have undermined efforts to promote safe and efficacious family planning programs in foreign nations” (White House, 1993). Two days after taking office, on January 22, 2001, President George W. Bush reinstated the Mexico City Policy feeling conviction “that taxpayer funds should not be used to pay for abortions or advocate or actively promote abortion, either here or abroad” (White House, 2001). Shortly after taking office, on January 23, 2009, President Obama once again rescinded the Mexico City Policy, echoing President Clinton and lamenting, “It is clear that the provisions of the Mexico City Policy are unnecessarily broad and unwarranted under current law, and for the past eight years, they have undermined efforts to promote safe and effective voluntary family planning in developing countries” (White House, 2009).

President Trump wrote a memorandum on January 23, 2017, not only reinstating President George W. Bush’s reinstatement of the Mexico City Policy, but also giving a directive for the Mexico City Policy to apply, not just to the federal funds going through the United States Agency of International Development, but “to implement a plan to extend the requirements of the reinstated Memorandum to global health assistance furnished by all departments or agencies,” and he had this memo published in the *Federal Register* (White House, 2019d). The extension of the Mexico City Policy is referred to as “Protecting Life in Global Health Assistance” by the Trump administration (Office of the Spokesperson, 2017). Two years later, on March 26, 2019, Secretary of State Pompeo announced two more expansions of the Mexico City Policy: (1) American federally funded NGOs could not give those funds to other NGOs, who



perform abortions and (2) Federal funds cannot be used to lobby for or against abortion (Pompeo, 2019b).

When Pompeo was questioned by a reporter about the harm the Mexico City Policy was doing in the area of providing health care for women, he responded:

They're just wrong. They're just wrong about that. This argument has been presented for an awfully long time. And they're just factually wrong about that. The moneys that this administration is providing for global health remain -- We are working hard, We're working alongside those NGOs that do phenomenal work. And the theory that somehow not protecting every human life is destroying human life is perverse on its face.

(Pompeo, 2019)

However, a research study of the Mexico City Policy and women and induced abortions in the sub-Saharan Africa from 1994-2008 shows a strong association that when the Mexico City Policy is rescinded there are fewer abortions as opposed to more abortions when the Mexico City Policy is in place (Bendavid et al., 2011). The researchers conclude with, "With growing international emphasis on reducing maternal mortality, in keeping with Millennium Development Goal 5, our findings suggest that this United States policy may have unrecognized – and unintended – health consequences" (Bendavid et al., 2011).

From 2009-2016 there were five subcategories discussed in respect to women on the U.S. State Department's Country Report of Human Rights Practices: Rape & Domestic Violence, Female Genital Mutilation/Cutting, Sexual Harassment, Reproductive Rights, and Discrimination (U.S. Department of State, 2010). Prior to 2009, reproductive rights were not mentioned in the U.S. State Department's Country Report of Human Rights Practices (U.S. Department of State, 2009). As a part of the Trump administration "pro-life" agenda, the 2017,

2018, and 2019 the U.S. State Department's Country Reports of Human Rights Practices failed to provide an analysis of women's reproductive rights, instead it replaced the "reproductive rights" sub-category with "coercion in population control" (U.S. Department of State, 2018a).

Trump's administration strong armed the UN Security Council to remove verbiage about sexual violence victims needing to have access to sexual and reproductive health services (Doorley, 2019). As a permanent member of the UN Security Council, the United States has the right to veto any resolution (UN Security Council, 1945) In the resolution meeting Germany called for "enhanced access to justice, medical and psychological services...calls for support for the reintegration of victims" (UN Security Council, 2019b). As part of the dispute to providing medical services to sexual violence victims, Jonathan Cohen, the representative for the United States, rebuttled with "The best protection against sexual violence results from building societies in which women and girls are valued and respected, notably through access to education and opportunity, and by addressing such root causes as gender discrimination" (UN Security Council, 2019b). Due to the United States veto threat, Resolution 2467 was passed without Germany's wording for medical access to sexual violence victims (UN Security Council, 2019b).

### ***Unaccounted for Collateral Damage***

Like with the expansion of the Mexico City Policy, sometimes good intentions have negative unintended results. This is the case with the Trump administrations sanctions on Iran and drone bombings in the Afghanistan and other Middle East countries.

The U.S. Department of State's "Comprehensive Iran Fact Sheet" declares:

**MAXIMUM ECONOMIC PRESSURE TO SUPPORT A BRIGHTER GLOBAL**

**FUTURE: Most of Iran's 80 million citizens have never known an Iran**

**that prospered in peace with its neighbors and commanded the**

**admiration of the world. Nevertheless, the United States believes that the future of Iran belongs to its people. They are the rightful heirs to a rich culture and an ancient land.** (U.S. Department of State, 2018b)

The fourth bullet point states, “We hear the cries of the Iranian people...’The people are paupers while the mullahs live like gods,’ and our message is simple: we hear you, and we are with you” (U.S. Department of State, 2018b). However, the United States sanctions on Iran have cut off access to specialized medical healthcare. Human Rights Watch (2019b) has written a 47-page in depth analysis of how applying “maximum pressure” of the U.S. Sanctions are negatively affecting access to healthcare and threatening the health of many Iranian people.

A phenomenon called overcompliance is occurring. Even though the U.S. sanctions have a humanitarian relief clause in them, because of the intensity of the sanctions and the tension between the U.S. and Iran, businesses are avoiding doing business in Iran to avoid sanction risks (HRW, 2019b). This is creating a shortage of specialized medical supplies, such as chemotherapy drugs and medicine for epilepsy (HRW, 2019b). While sanctions on Iran have been affecting healthcare in various ways for over a decade, the maximum pressure by the Trump administration is intensifying overcompliance and escalating the healthcare crisis in Iran.

For over a decade, accountability of civilian casualties due to drone strikes has plagued the United States. Watchdogs, such Amnesty International, Human Rights Watch, AirWars, and United Nations Assistance Mission In Afghanistan (UNAMA), heavily criticized the Obama administration for not being transparent enough in the reporting of civilian casualties by drone strikes. As a response to the criticism, on July 1, 2016, President Obama signed Executive Order 13732 to help better assess the possibilities of civilian casualties before a strike and a mechanism to provide more transparent reporting (White House, 2016). After continued criticism about the

need to report accurate numbers in the 2017 and 2018 “Annual Report on Civilian Casualties in Connection With United States Military Operations,” on March 6, 2019, President Trump revoked Executive Order 13732, reversing the extra precautions to avoid civilian casualties and transparency in reporting civilian casualties caused by U.S. drone strikes (White House, 2019d).

### **Concluding Thoughts on the United States’s Power and Positioning**

The human rights violation of the United States did not start with the Trump administration and will not end just because he did not get re-elected. On November 3, 2020, 74.2 million people showed they were in agreement with Donald J. Trump and the human rights violations his administration inflicted on people here and abroad. The willingness of his followers to attempt an insurrection and overturn democracy on January 6, 2021 as Congress was going through the tradition of certifying the electoral colleges votes of the 2020 presidential election reveals we as the people of the United States of America have a lot of progress to make about understanding human rights and developing empathy and compassion for others. As we grow in our understanding and development of empathy and compassion and continue to raise our voices even louder against systemic oppression created by the government, we can rest assured we are guaranteed the freedom of religion, speech, assembly and the right to petition our government, so we can press forward for equity in a non-violent peaceful way.

United States	1776	<ol style="list-style-type: none"> <li>1. Criminal legal system</li> <li>2. Children in the criminal &amp; juvenile justice system</li> <li>3. Racial justice and policing</li> <li>4. Poverty &amp; inequality</li> <li>5. Rights of non-citizens</li> <li>6. Environmental rights</li> <li>7. Older people's rights</li> <li>8. Women &amp; girls' rights</li> <li>9. Sexual orientation &amp; gender identity</li> <li>10. Surveillance &amp; data-protection</li> <li>11. Freedom of expression</li> <li>12. National security</li> <li>13. Foreign policy</li> </ol> <p>(Human Rights Watch, 2020e)</p>
---------------	------	--

Figure 1.4.1 - United States' Human Rights Violations (Adapted from the *World Report 2020*) (HRW, 2020e)

## **Chapter 1.5**

### **The First Amendment, Democracy, Literacy Education, and Freire's Call to Praxis**

The First Amendment facilitates democracy within the United States. Without the First Amendment, the government would have the ability to censor what people can legally say and how people voice their approval or disapproval of how the government is functioning. At the same time the First Amendment can be a double-edged sword due to the vague wording, especially when it comes to the freedom of speech clause and the right to peaceably assemble clause because people have different interpretations to what is meant by free speech and peaceful assembly. The interpretation of the freedom of speech clause, specifically hate speech regulation, has been going on for decades (Bennett, 2016); however, 2020 accentuated the difference in interpretations of the peaceably assembly clause.

In late April and early May, people protested against COVID-19 lockdown orders. The protesters not only brought their signs, they also brought their guns. The police did not try to break up these assemblies of people. President Trump even encouraged the protestors by tweeting three separate tweets: (1) "LIBERATE MINNESOTA," (2) "LIBERATE MICHIGAN," and (3) "LIBERATE VIRGINIA, and save your great 2nd amendment. It is under siege" (CBS Evening News, 2020). However, when George Floyd's death sparked protests around the country, even though they were not carrying weapons, police interpreted their assemblies as non-peaceful assemblies and broke them up using tear gas, rubber bullets, and other means of restraints. According to the *New York Times*, "At least six people have been killed in violence connected to the protests that started after Mr. Floyd died in police custody" (Taylor, 2021). President Trump responded to the protests by strongly recommending "to every governor to deploy the National Guard in sufficient numbers that we dominate the streets." He went on to say, "If a city or state refuses to take the actions that are necessary to defend the life

and property of their residences, then I will deploy the United States military and quickly solve the problem for them” (NBC News, 2020).

Both assemblies had two opposite interpretations of whether or not they were peaceful. If people are asked why there were different reactions, they will respond with different reasons. One reason in support of the anti-lockdown protests with guns is that it is their second amendment right to bear arms and they weren't hurting or directly intimidating anyone. A reason to say the George Floyd protests were not peaceful is because of the looting and rioting. Both are legitimate surface level reasons. Although taking a step back from the situation and looking at the entire picture from a critical perspective, the difference of responses can be attributed to systemic racism.

### **Systemic Racism and the Freedom of Speech and the Freedom of Expression.**

Systemic racism, people with the defined characteristic of whiteness having privilege over people of color, has plagued the United States since the beginning of the colonization of the continent of North America (Feagin & Barnett, 2004). Upon the formation of the United States, if one was considered having the characteristic of whiteness, one had legal rights to property. Basing their explanation off of James Madison's understanding of property, Crenshaw et al. (1995) explain:

Property as conceived in the founding era included not only external objects and people's relationships to them, but also all of those human rights, liberties, powers, and immunities that are important for human well-being including freedom of expression, freedom of conscience, freedom from bodily harm, and free and equal opportunities to use personal faculties. (p. 279-280)

The foundations of the United States, being constructed around the idea of people characterized as having whiteness thereby having privilege over people of color, have developed an oppressor/oppressed relationship between white people and people of color. This toxic relationship has developed an abyss of inequality and inequity in America's society.

The discrepancy between how the two sets of demonstrations were interpreted reflects how the mindset of white people having the legal rights to property and people of color not having these same legal rights are still embedded in today's American culture. The COVID-19 anti-lockdown protestors by and large were white. Even though the protestors had guns, police and President Trump interpreted them as having the characterization of whiteness; therefore, they had the right to exercise their freedom of speech and their freedom of expression. On the other hand, the George Floyd protestors were a mix of both white people and people of color and the movement was to stand up against police brutality and to recognize that people of color have the freedom from bodily harm; however, the police and President Trump refused to recognize and affirm that people of color have the freedom of speech, the freedom of expression, and the freedom from bodily harm. To dissolve the oppressor/oppressed relationship and to fill in the abyss of inequality and inequity, people need to be able to critically analyze situations such as the 2020 protests and to look past surface explanations and to discover root reasons of the inequitable phenomena, so the underlying problem can be dealt with to deconstruct the systemic -isms within American culture, leading to a more equitable society, which affirms all people's freedoms and human rights.

### ***How Freedom of Speech and Democracy Connect to Literacy Education***

Dewey (1938/2012) asked a crucial question, "What are we doing to translate those great ideas of liberty and justice out of a formal ceremonial ritual into the realities of the



understanding, the insight and the genuine loyalty [to liberty and justice] of the boys and girls in our schools?" (p. 98-99). Even though 1938 was 85 years ago, society faces the same issues today that society faced in 1938. Dewey (1938/2012) writes:

Are we entirely free from that racial intolerance, so that we can pride ourselves upon having achieved a complete democracy? Our treatment of the Negroes, anti-Semitism, the growing (at least I fear it is growing) serious opposition to the alien immigrant within our gates, is, I think, a sufficient answer to that question. (p. 98)

As evident from the United States' human rights violations, 85 years later racism still smites the potential for success and growth with American culture.

Having the freedom of speech allows people to critically examine thoughts, actions, and visual images, then engage in critical discourse. By all citizens participating in critical discourse complete democracy can be achieved. This is where literacy educators come into play. "Literacy teaching is not (just) about building up a set of pedagogical skills or accruing certain knowledge about the reading and writing process; instead, it is about engaging in a social practice" (Bomer & Maloch, 2019, p. 260). In a democratic society, social practices reach far beyond tasks like going to the store, reading a birthday card, and writing a letter to a loved one. Social practices can include using critical media literacy skills to deconstruct a news report, writing a persuasive letter to a congressperson about legislation they are going to be voting on, and staging a protest in opposition to an injustice (Street, 2003; Perry, 2012).

Freire perceived literacy education as a political act (Freire, 1970/2018; Giroux, 1987). To Freire, literacy ascended far beyond the concepts of learning to read and write in order to bank knowledge. Emancipatory literacy engages people to develop their conscientização by teaching people how to connect what they were reading to the real world, so they can reclaim

their rights from the dominant hegemony (Freire, 1970/2018; Freire & Macedo, 1987; Perry, 2012). Giroux (1987) emphasizes that both teachers and students

are the starting point for analyzing not only how they actively construct their own experiences within ongoing relations of power, but also how the social construction of such experiences provides them with an opportunity to give meaning and expression to their own needs and voices as part of a project of self and social empowerment. (p. 7)

While Giroux's original purpose of reiterating "both teachers and students" was to imply that students are more than just banks for knowledge but that they could be agents of change by taking information and creating knowledge to give meaning and expression to their own needs and voice, in 2021 the pendulum has swung so far on towards focusing on the students that most professional development opportunities only focus on how to develop the students' knowledge.

This is evident by looking at the 2021 National Council of Teachers of English (NCTE) call for proposals for their national conference focused on "Equity, Justice, and Antiracist Teaching" (Kinloch, 2020). Each topic had three guiding questions for proposals to be formatted around (Figure 1.5.1). NCTE prides itself on being a force of change within literacy education (Lindemann, 2011); however, only one guiding question hints at what might be construed to have the teacher self-examine: "How do you know if your teaching and research are antiracist? What do you need to do, learn, and study to become an antiracist educator engaging in antiracist literacy work?" and none of the questions explicitly address reflection, praxis, addressing one's own bias, or building capacity to be antiracist.

The guiding questions, including the one mentioned above, reflect the dehumanization of educators' trend in America's culture today. In education today the expectations are always about the students, the families, the curriculum, and standing up for all three of them. Educators'

identities are simplified to being the superheroes, protectors, and creators of equity. Even by examining the question, “How do you know if your teaching and research are antiracist?,” the plague of dehumanization is apparent. The question places importance on the educator’s teaching and research, not on the educator themselves. If the educator was humanized and important, the question would be “How do you know you are antiracist?” The second question, “What do you need to do, learn, and study to become an antiracist educator engaging in antiracist literacy work?,” reemphasizes the simplified superhero identity of educators that everything in their life should be focused on becoming a better superhero but ignores having their alter ego becoming a better person.

#### Guiding Questions from the 2021 NCTE Call for Proposals

##### **Equity**

- How do you co-create equitable literacy learning experiences with students, families, and communities that center their lives, identities, and stories?
- What novels, essays, poetry, stories, songs, performances, digital texts, and racial justice movements make up your literacy teaching, research, and engagements? How are they framed within an equity lens?
- How do you commit to equity in light of possible challenges from school leaders, school boards, and families? What does this commitment involve and require?

##### **Justice**

- What does justice mean in your literacy teaching, research, and engagements?
- How do you cocreate literacy curricula and research that focus on justice? What texts do you use? What lessons do you teach? What scholarship do you turn to?
- How do you involve students and families in your teaching and research? How do you recognize and honor their understandings of justice, even if they conflict with your own?

##### **Antiracist Teaching**

- How do you know if your teaching and research are antiracist? What do you need to do, learn, and study to become an antiracist educator engaging in antiracist literacy

work?

- How are students and families being affirmed within antiracist learning contexts?
- What texts, stories, digital tools, and other experiences make up your teaching, research, and community-engaged antiracist work? Do they reproduce racism or center antiracism?

Figure 1.5.1 - Guiding Questions from the 2021 NCTE Call for Proposals (Kinloch, 2020)

There is no doubt that Captain America is an awesome superhero. In the Marvel Cinematic Universe (MCU), once Steve Rogers becomes Captain America little attention is paid to Steve Rogers; although, he is always haunted by not getting to spend time and growing old with the love of his life, Peggy Carson. Throughout seven movies, even though an awesome superhero, Captain America is never at peace until finally in *Avengers: Endgame*, where Captain America finally takes the opportunity to tend to Steve Rogers and spend time and grow old with Peggy Carson. When being questioned by Falcon, Steve Rogers replies, “Well, after putting the stones back, I thought... maybe... I’ll try some of that life Tony was telling me to get” (Russo & Russo, 2019, 02:46:01). In this scene, there was finally a peace about Steve Rogers.

If educators are going to be viewed as superheroes, they must be humanized and their entire identity must be acknowledged, not just their superhero identity. For me personally, Ms. M is my superhero identity, which embodies all of the aspects of me being an educator including both as a teacher and researcher. Becki is my alter ego, which encompasses all of my life outside of being Ms. M. To be an agent of change, I must not only examine and reflect on the effectiveness of Ms. M, but I must also examine and reflect on the actions, history, and bias of Becki because the actions, history, and bias of Becki are the foundation of Ms. M’s educational ideology. Therefore, when tending to the needs and reflecting on the aspects of Becki, both Becki and Ms. M will be changed and strengthened. However, if just Ms. M is tended to and strengthened because this is just the latest fad and teaching social justice is what teachers are

supposed to do. Ms. M remains dehumanized and viewed as a robotic operation, and no real change or growth is made in Ms. M or Becki.

### **Freire's Call to Praxis**

Praxis is when a person engages reflection and action about empirical evidence brought to their attention (Freire, 1970/2018). The empirical evidence could be that five students are struggling with a concept. When the person reflects on how to help the five students struggling, then takes action to help their five students grasp the concept, the person is engaging in praxis. Another example of empirical evidence could be a student from the transgender community brings to the attention of the teacher that the teacher has been addressing them with the wrong set of pronouns. The teacher has two choices to accept the empirical evidence that they have been calling the student by the pronouns or to reject the empirical fact that the person prefers to be called by a different set of pronouns. If after reflecting on the empirical evidence given to them, the teacher starts to call the student by the preferred set of pronouns, then the teacher has engaged in praxis.

If a person engages only in reflection but not in action, then it is called verbalism, which is where the person talks about the need to do something but does not practice it in their own life. In the example of the student correcting the teacher about using the wrong set of pronouns, if the teacher reflected on the empirical evidence and released that they need to start called the student of the transgender community by their preferred pronouns, but the teacher kept calling the student by the incorrect set of pronouns, then the teacher would be engaging in verbalism. If a person engages in action without reflection, then the person is engaging in activism (Freire, 1970/2018). If the teacher would be telling everyone else they need to call students of the transgender community by their preferred pronouns, but the teacher themselves did not reflect on

how it applies to them and made no effort to call students of the transgender community by their preferred pronouns, then the teacher is engaging in activism. Another common example of activism is a white educator going to a Black Lives Matter protest, but the white educator does not take the time to reflect on how the role they play in systemic racism or their own implicit bias and the oppression they cause. To engage in liberating transformational action, one must engage in both reflection and action (Freire, 1970/2018; Freire; 1985).

Some oppressors will gaslight the oppressed when the oppressed attempt to engage in praxis. The oppressors will tell the oppressed that they are not reflecting the proper way or that there is no need to reflect because the oppressed should just blindly follow the oppressor because the oppressor knows what is best for the oppressed. In times like that one must practice revolutionary praxis, where they stand against in direct conflict with the oppressor and practice praxis, regardless of what the oppressor says or does. “Revolutionary praxis is a unity, and the leaders cannot treat the oppressed as their possession” (Freire, 1970/2018, p. 126).

As literacy educators it is our responsibility to continuously engage in praxis and develop our language and communication skills to enhance the ways we utilize the First Amendment, so that we can empower our students to use their voices to stand up against oppression and injustices in their own quest towards liberation. Engaging in praxis also helps us to align what we save and what we believe and keeps us from oppressing other people with empty acts of verbalism and activism.

## **Chapter 1.6**

### **An Overview of the Qualitative Research**

“The first struggle the progressive teacher must wage is with him- or herself. That is the beginning of change” (Freire, 2011). This quote leads to the focus of the qualitative research study. If teachers want to make a change in society, they must first begin practicing self-awareness, examining their personal beliefs to see if their beliefs are grounded in empirical evidence or if they are manipulating ideas to form to their subjective reality, developing the areas in their consciousness that are not yet based or are lacking empirical evidence, and their actions to make the world more equitable based on empirical facts.

An example of this would be children being separated from their families and put into cages along the border. Most people have never been to a holding facility along the border to see the children in cages and are not directly affected by the situation. Some people have a fear of a terrorist attack like 9/11 occurring again or drug dealers coming and destroying their communities. This fear can lead some people to want to manipulate the idea of children in cages to either it's not as bad as people say it is or that it is good they are separated and put in cages because I do not want terrorists or drug dealers in my country. When presented with the empirical evidence that the people crossing the border are asylum seekers, who are migrating to flee the violence in their country and are not terrorists or deal dealers, the person can reject the empirical evidence and continue in their subjective reality with their manipulated ideas or the person can accept the empirical evidence, acknowledge their country of origin's situation, and see the asylum seekers as human. Once the person accepts the empirical evidence their consciousness is developed. The person might even reflect and practice self-awareness and realize their reason they manipulated the idea of children in cages is because the attack on 9/11

had a strong impact in their lives, which caused a fear of terrorism, which law makers and the media have been playing off of to dehumanize migrants.

Having accepted this empirical evidence that there are children being separated from their families and put into cages and that they are not terrorists or drug dealers, the person now has three choices to bank the knowledge and not do anything, develop their consciousness more about immigrants, or they can exercise their consciousness through using their voice to make a change. One way they could continue to develop their consciousness is by reading *Children of the Land* by Marcelo Hernandez Castillo, which is an autobiography of growing up as a dreamer. Two examples of exercising their voice could be writing their Congresspeople advocating for families not to be separated and for a more humane approach to handling migrants at the southern border or they could create a piece of art about the children in cages along the southern border and have it displayed.

### **The Purpose of This Study**

The purpose of this intrinsic case study is to discover how Oklahoma English/Literacy educators are practicing self-awareness, along with developing and exercising their own conscientização during the COVID-19 pandemic. At this stage in the research, the conscientização will be generally defined as “as a process to acquire the necessary critical thinking tools so that” people, “instead of internalizing their oppression, understand how institutions of power work to deny them equality of treatment, access, and justice” (Macedo, 2018, p. 17) and developing a deeper understanding of when their voice suffocates other people’s voices.

“But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or ‘sub-oppressors’” (Freire,



1970/2018, p. 45). This goes back to Marx and Engels and the plight of the proletariat. In the *Communist Manifesto*, the goal of the proletariat is to strip away the power from the bourgeois (Marx and Engels, 1848/2015). Freire (1970/2018) goes on to warn about people who do not engage in practicing self-awareness and developing and exercising their conscientização, as related to Brazilian peasants:

“It is not to become free that they want agrarian reform, but in order to acquire land and thus become landowners-or, more precisely, bosses over other workers. It is a rare peasant who, one ‘promoted’ to oversee, does not become more of a tyrant towards his former comrades than the owner himself.” (p. 46)

The quest for power is much different than the quest for liberation.

In the education world, there are some educators, who may appear to be on the quest for liberation but are really on the quest for power. There are educators who decide to become administrators, legislators, or even professors in higher education. As an educator, it can be very exciting to see a former fellow educator in those positions, and it can bring hope that change and liberation is on it’s way. However, as time goes on the realization occurs that they were not on a quest for liberation, they were only on a quest for power.

I have seen this play out even with educators I know. When I was good friends with this educator, they were a decent, genuine person. Time goes on. We are both busy. This educator wins an award for their teaching from the district. They decide to become an administrator. I am happy for them. Although as time goes on, I learn more about what is going on at their school and understand the dynamics. It becomes apparent the motivation behind wanting to become an administrator was not to help other educators be liberated; it was because they wanted a seat at the table and the power that comes along with that power.

I have also met many Oklahoma legislators, who used to be educators. At first it was really exciting: “Oh you were an educator! Me too.” As I got to know them better and critically analyzed the policies they supported and did not support, I realized, just like my administrator friend, they were not there to help liberate educators either; they were there for the power.

Just like people cannot reach their full humanity if they dehumanize other people, they also cannot reach liberation, if they oppress other people. This is why it is crucially important that as part of their reclamation of their voice through practicing self-awareness and developing and exercising their conscientização that educators can also identify how they are being oppressive and suffocating other people’s voices. Educators must strive for liberation, not just to gain power for themselves.

### **A Visual Representation of Practicing Self-Awareness and Developing and Exercising One’s Conscientização**

Practicing self-awareness and developing and exercising one’s conscientização leads to a more in depth development of conscientização. Figure 1.6.1 is a visual representation of the development of conscientização. Figure 1.6.3 is the final painting “Conscientização.” While Figure 1.6.1 only shows 12 layers, the artwork “Conscientização” consists of 37 layers of paint.

A Jackson Pollock style abstract painting method was used because when developing one’s conscientização just not the intended area is developed other obviously connected areas and areas that appear not to be connected can also be developed. An example of this is as I am developing my conscientização about people in Iran, memories from five years ago of my friend discussing issues about another group of people may be elicited and give me a greater understanding about the issues they were talking about.

## The Development of Conscientização

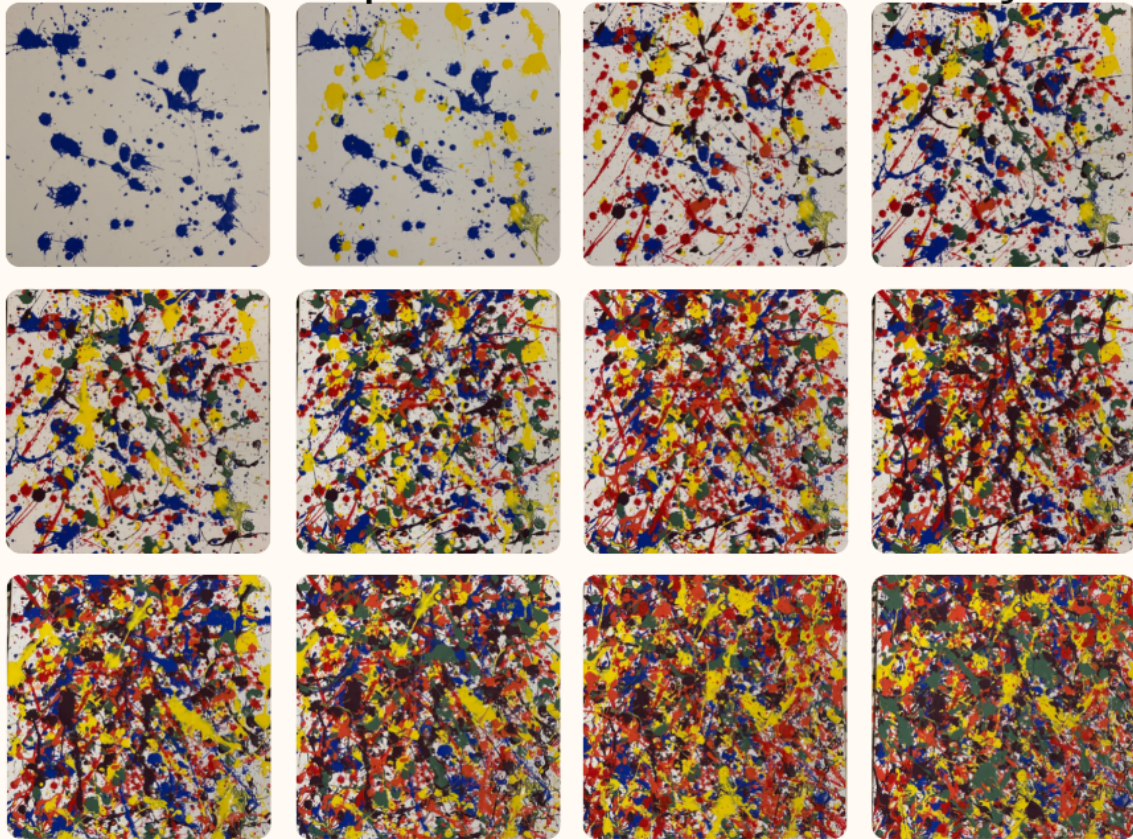


Figure 1.6.1 - The Development of Conscientização (Art Credit: Rebecca Maldonado)

Each layer represents an act of one's developing conscientização. A key to the color symbolism can be found in Figure 1.6.2. As each act is completed it transforms one's naive consciousness, which is represented by the white canvas. With each act one's conscientização changes and develops. I stopped at 37 layers for the artwork of "Conscientização" (Figure 1.6.3) to show how there is always naive consciousness lurking within that one needs to be mindful of. Even though when we reach the point of what may be conceived as having a fully developed conscientização, where all of our naive consciousness appears to be transformed, due to people and social constructs constantly changing, one's conscientização will always continue to change and be transformed. There is never reaching a state of having a fully developed conscientização.



Color Symbolism in “Conscientização”	
Yellow - Developing Conscientização	Orange - Developing & Exercising Conscientização
Red - Exercising Conscientização	Purple - Self-Awareness & Exercising Conscientização
Blue - Self-Awareness	Green - Self-Awareness & Developing Conscientização

Figure 1.6.2 - Color Symbolism in “Conscientização”

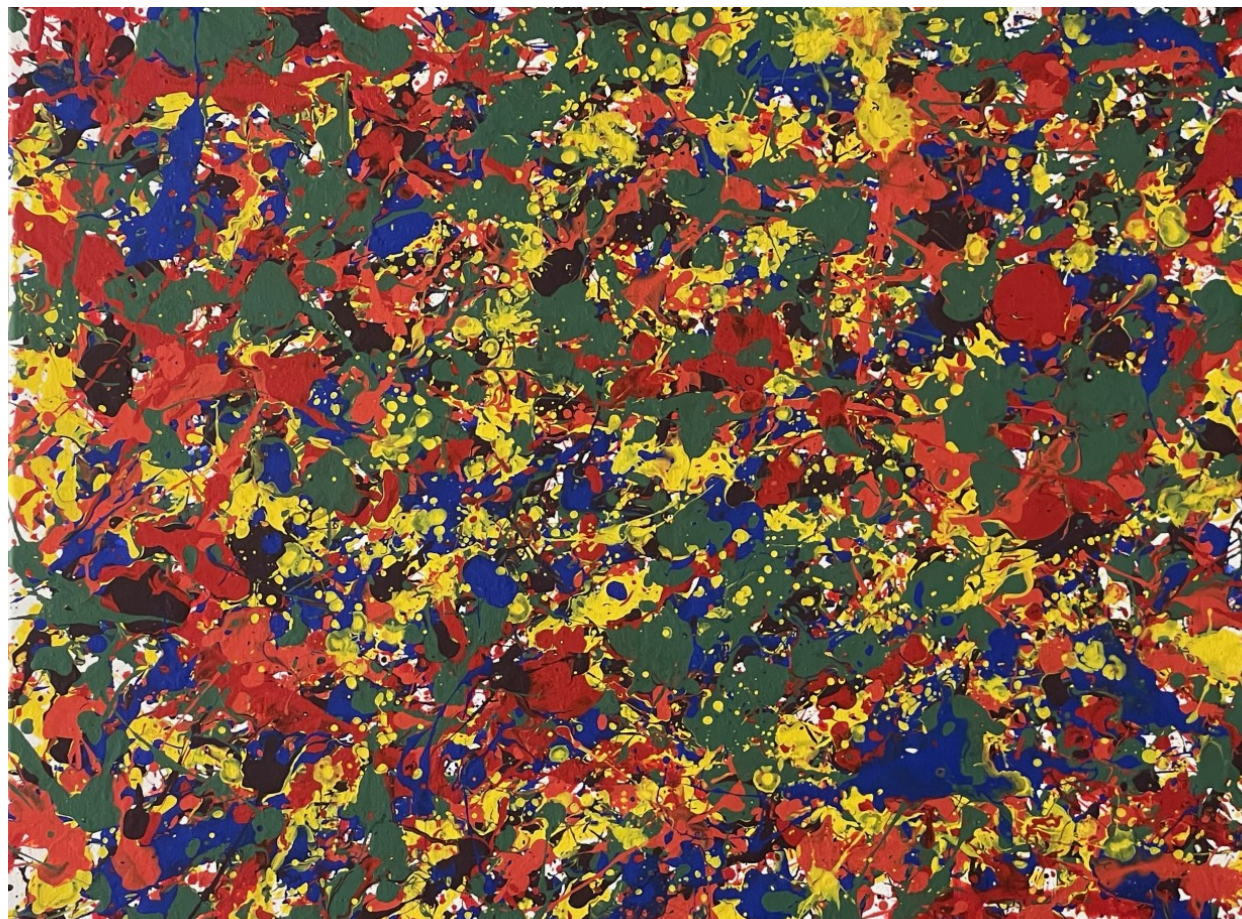


Figure 1.6.3 - “Conscientização” Art Credit: Rebecca Maldonado

## Research Questions

1. In what areas are English/Literacy educators in Oklahoma practicing self-awareness as part of their conscientização?
2. In what ways are English/Literacy educators in Oklahoma developing their conscientização?

3. In what ways are English/Literacy educators in Oklahoma exercising their conscientização?

### **What to Expect in the Upcoming Sections**

The qualitative research portion of this dissertation consists of four sections. “Section 2: The Literature Review” examines the four curriculum ideologies from a Freirian humanizing point of view and dives deeper into concepts found throughout Freire’s works. “Section 3: The Methodology” reviews the foundation of the study: the determination of the research approach, the research design and rationale, the participants, and the process for data collection. “Section 4: Data Analysis” first reviews the strategies behind the data analysis of the study, then the data from the survey and each case study is presented and discussed. “Section 5: What’s Next” gives recommendations for professional development and future research projects.

## **Section 2: Literature Review**

**The Overview of the Literature Review**

**The Curriculum Ideologies**

**Paulo Freire**

**“To think correctly and to know that to teach is not merely to transfer knowledge is a demanding and difficult discipline, at times a burden that we have to carry with others,**

**for others, and for ourselves.”**

**Paulo Freire, page 50-51**

*Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (1998)*

## **Chapter 2.1**

### **The Overview of the Literature Review**

This literature review focuses on the two need to know concepts to have a deeper understanding of the data, participants, and findings. The first concept is curriculum ideology, which refers “to people’s endeavors while they engage in curriculum activities or think about curriculum issues” (Schiro, 2013, p. 10). The four curriculum ideologies will be further explored in Chapter 2.2. The second concept is the theoretical concepts found within Freire’s works. These theoretical concepts will be investigated in Chapter 2.3.

It is important to point out that like human rights both curriculum ideology and the theoretical concepts of Freire are not notions that can be completely grasped in reading one book or one dissertation. These are notions that must be read, re-read, and reflected on from many different sources. Often the mistake is made with Freire’s work that professors only expose their students to reading *Pedagogy of the Oppressed* or maybe an educator hears about Freire and thinks that by reading *Pedagogy of the Oppressed* they understand Freire. When in reality there are at least 21 different books by Paulo Freire, not to forget the interviews and lectures one can watch on YouTube, and other scholarly interpretations of Freire’s works. Freire never meant for the knowledge found in his books, lectures, and interviews to be simply banked. Freire wanted the knowledge to be used in praxis on a daily basis to help people develop and exercise their conscientização and to help them engage in critical dialogue to work towards liberation.

The same is also true of curriculum ideologies. It is easy to get caught up in taking one class about curriculum theory and thinking you have a deep understanding about curriculum ideology. Like the works of Freire, curriculum ideology is like an iceberg. One can have a surface understanding and even be able to tell which ideologies most influence their curriculum

work. To have an in-depth knowledge of curriculum ideology, one must constantly be reading other books about curriculum ideology and curriculum theorists.

Another aspect to take into consideration is the influence of understanding from the educators teaching. I have taken two classes that curriculum theory was directly discussed. The first class the ideology of social reconstruction was explained to me as, “those people who think the world (humanity) is going to end in 100 years due to environmental impacts.” My initial response was, “Well, that’s definitely not me,” but as I have grown in my studying and understanding I now have a more well-rounded concept of what the ideology of social reconstruction is. Admittedly, I have grown in my climate change awareness over the last few years, but that is a sliver of what has led to my deepening knowledge and closer identification with the ideology of social reconstruction. The second class my instructor glorified the Scholar Academic ideology. I never heard the dehumanization and objectification of students sound so inviting.

While some may argue that someone can write from an unbiased, stagnant position, as a critical theorist, I do not believe any type of writing is ever free from bias or influence of motives or internal beliefs. Because this dissertation is through a Freirean theoretical framework, I have chosen to write Chapter 2.2 from a standpoint of the Social Reconstruction ideology. As the reader, one needs to be aware of the fact that Chapter 2.2 is highly influenced by the Social Reconstruction ideology. Chapter 2.2 will first review the terms humanizing and dehumanizing, then the ideologies will be discussed from the most humanizing ideology to the most dehumanizing ideology: Social Reconstruction, Learner Centered, Social Efficiency, and Scholar Academic.



## **The Use of the Word Ideology**

Nozaki (2006) explores the use of the word ideology vs the word standpoint to describe people's reasoning for their section of knowledge and how it is taught in the classroom, bringing light to the fact that some people find the use of the word ideology problematic. The word ideology was first used by French Earl Tracy in 1797 as a scientific term (Knight, 2006; Li, 2019). Knight (2006) and Li (2019) agreed that since the creation of the word people have been disputing the use and definition of the word. Li (2019) explains, "Over the past 22 decades, people have been struggling to deconstruct and reconstruct the term" (p. 129). Knight (2006) goes into great depth about the evolution of the word ideology throughout the 20th century. Primarily during World War 1 & 2 and being of the Cold War era, ideology referred to the classification of political concepts such as Communism and Fascism (Knight, 2006). While Bell (1960) called for the end of the use of term ideology, other scholars saw the word particularly useful when describing behavior amongst the elites (Knight, 2006). Using the term ideology then became popular for grouping sections of the mass public along the political continuum (Knight, 2006).

Nozaki (2006) argues, "The concept of ideology invites further theoretical tensions, since it implies a distinction between true and false" (p. 71), which brings the conversation back to Freire. One of the main principles of Freire's work is to develop and exercise one's conscientização by engaging in discourse about both theoretical and social tensions. While supporting subjective realities, Freire was also a firm believer in the objective reality, which is integrated with critical consciousness, and warned against both the naive consciousness and magic consciousness (Crotty, 1998; Freire, 1973).

Critical consciousness represents “things and facts as they exist empirically, in their causal and circumstantial correlations... naive consciousness considers itself superior to facts, in control of facts, and thus free to understand as it pleases.” Magic consciousness, in contrast, simply apprehends facts and attributes to them a superior power by which it is controlled and which it must therefore submit. (Freire, 1973, p. 44)

The entire point of developing one’s conscientização is to determine the truth within societal issues.

Schiro (2013) justifies, “ideology is used to distinguish between motives that underlie behavior and articulated beliefs” (p. 10). When one is practicing self-awareness and developing their conscientização, they are reflecting upon their motives for their behaviors and beliefs. When discussing through a Freirean lens different reasons for selecting knowledge and creating curriculum, it is referring to the four main categories of curriculum motives it is most appropriate to refer to them as curriculum ideologies, because of the true and false, political, behaviorist nature of the word.

### **Why Knowing, Understanding, and Reflecting on Curriculum Ideology is Imperative for Educators**

Educators have extraordinary responsibility. They are responsible for the knowledge that it is taught to impressionable students. Apple and Franklin (2019) state, “Schools do not only control people; they also help control meaning. Since they preserve and distribute what is perceived to be ‘legitimate knowledge’ - the knowledge that ‘we all must have,’ schools confer cultural legitimacy on the knowledge of specific groups” (p. 65). In the selection of knowledge and the ways that knowledge should be learned through the making of curriculum, educators need to be aware of their motives and beliefs when creating curriculum. They also need to be

aware that other educators and people both inside and outside of the education have other motives and beliefs about what knowledge should be taught and how it should be taught. This is why the understanding of the four main curriculum ideologies is vital. Even more crucial is that educators do not just bank the knowledge about the curriculum ideologies, but that they reflect on their motives and beliefs everyday.

The confusion in American education that results from a lack of perspectives on the four curriculum ideologies, ignorance about the nature of these four visions for education, and the continuing disagreement among educators and the general public over what the nature of the school curriculum should be disrupts the effectiveness of educators as individuals and our schools as organizations (of supposedly cohesive groups of people).

(Schiro, 2013, p. 3)

Even if educators are under the highest form of oppression and are provided with scripted curriculum or other curriculum through their district by a third party such as a textbook company, educators must be aware of curricular ideologies because every curricular creator has motives and beliefs that influence and determine what knowledge is presented to be taught. Educators are responsible for evaluating if the selected knowledge in the third party curriculum is in the best interest of the students.

Schiro (2013) discussed five benefits to understanding the curriculum ideologies. The first benefit is understanding the curriculum ideologies allows educators to “effectively clarify and accomplish their own curriculum and instructional goal” (p. 3). The second benefit is understanding the curriculum ideologies allows educators to have enhanced critical dialogue and resolve disagreements with other educators. The third benefit is educators can match their vocabulary to the other educator’s ideology and be able to more effectively communicate and

resolve disagreements. The fourth benefit is having a deeper understanding of curriculum ideologies helps to “contribute to the public debate about educational issues” (Schiro, 2013, p.3). The fifth benefit is understanding the curriculum ideologies help educators cope better with the pressures of administrators and other colleagues. Overall, understanding curriculum ideologies help educators be more effective in achieving their curricular goals which in turns benefits the students and society. (Schiro, 2013)

## **Chapter 2.2**

### **The Curriculum Ideologies**

In this chapter, the four main curriculum ideologies will be discussed through the Freirean theoretical concept of humanization. The leading theoretical concept behind Freire's works is humanization: "Concern for humanization leads at once to the recognition of dehumanization, not only as an ontological possibility but as a historical reality" (Freire, 1970/2018, p. 43). An important question educators must ask themselves and reflect on is "how do I see myself, my students, and other people in the world around me?" It is within the quest to humanize themselves, their students, and the people around them that change within curriculum ideologies occur.

Each person struggles against the oppressed/oppressor duality within themselves, when they work towards liberation and the reclamation of their full humanity. To fully humanize one's students, an educator must take on the eight indispensable qualities of a progressive teacher: (1) humility, (2) lovingness, (3) courage, (4) tolerance, (5) decisiveness, (6) security, (7) use wisdom when experiencing the tension between patience and impatience, and (8) the joy of living (Freire, 2005). These eight qualities give educators the capability to treat their students as human beings. A failure of cultivating and utilizing these qualities leads to the dehumanization and oppression of the students.

Another facet of humanization is being able to read the world around oneself and to see how power structures and society and the humanization of all people (Macedo & Freire, 1987). Part of reading the world is reflecting on one's own knowledge and comparing those to empirical facts (Freire, 1970/2018; 1973; 1985). If one's current knowledge does not align with the empirical facts, one accepts the empirical knowledge then reflecting on how the newly acquired empirical knowledge, related to the humanization of all people, affects their behaviors and

actions, then changes one's behaviors and actions to align with the empirical knowledge and its relation to the humanization of all people (Freire 1970/2018; 1985; 1989). An example would be someone who voted for Donald Trump in 2016, but they then saw how systemic racism has plagued the United States by not electing a president of color until 2008, then how the white hegemony responded by electing a fanatical America first, white supremacist president in 2016; to align their behaviors and actions to align with the empirical knowledge acquired, that person would then vote for a different candidate than the one who was elected in 2016.

### **Parts of Curriculum Ideology**

There are six parts commonly discussed when looking at curriculum ideology. The first part looks at what is the aim of the educator when selecting the knowledge and creating the curriculum. The second part is how the educator views the child. The third part is how learning takes place. The fourth part is how the educator views teaching. The fifth part is how the educator views the concept of knowledge. The sixth part is how the educator views student and curriculum evaluations (Schiro, 2013). Each of these parts will be discussed as they relate to each curriculum ideology.

### **Social Reconstruction**

The social reconstruction ideology has been referred by several other variants by other curriculum theorist: social reconstructionism (Eisner, 1974), social reconstructionist (McNeil, 1977; Zeichner, 1993), critical reconstructionist (Schubert, 1996), society centered (Ellis, 2004), social-meliorist (Kliebard, 2004), and confronting the dominant order & deliberating democracy (Joseph et al, 2000). Even though different curriculum theorists refer to the ideology by different names, the principles of the ideology remain true. The social reconstruction ideology is when educators' motives and behaviors behind selection knowledge and creating curriculum to

promote social change, empower the voice, and work towards liberating the oppressed for a more just society (Mikel, 2011; Schiro, 2013). The ideology first emerged in the 1920's and 1930's when schooling was seen as a way to address social justices (Zeichner, 1993; Ellis, 2004).

Within this ideology are found democratic education and critical education.

The social reconstruction ideology is the most humanizing of the ideologies because the students, educators, and other people within society are humanized. Educators see the students as humans that can contribute to society just the way they are (McNeil 1977; Ellis, 2004; Schubert, 1996; Schiro, 2013). Both educators and students are encouraged to develop and exercise their conscientização in order to humanize other people in society and obtain full humanity themselves by overcoming the oppressor within them (Freire 1970/2018).

### ***Aims***

Within the social reconstruction ideology, Schiro (2013) begins the social reconstruction states “The aim of Social Reconstructionists is to eliminate from their culture those aspects they believe undesirable” (p.176). Ellis (2004) lends more clarity by saying, “The goal structure of the society-centered curriculum is to explore and solve societal issues” (p. 71). Another aim of the social reconstruction ideology is to promote democracy both inside and outside of the classroom (Mikel, 2011). This allows students to learn about social issues that are important to them and to use their voices to make change both inside the classroom and outside the classroom (Ellis, 2004; Mikel, 2011).

### ***The Child***

McLaren (2007) discusses students as people who can help enhance society. “Students should learn to become activists who strive to overcome injustices that they face, attending carefully to the consequences of their action” (Schubert, 1996, p.175). Because the students have

the capability to perceive and interpret messages, they are also seen as having the capability to make a difference and help change society (Schiro, 2013). This equality in humanization gives students the right to stand up against injustices when they see them (Schubert, 1996).

### ***Learning***

Learning builds upon the student's funds of knowledge or schema through culturally responsive learning (Schiro, 2013). Learning is focused on problem solving and inquiry based (Eisner, 1974), where the student is "viewed as active agents in their learning" (Schiro, 2013, p. 180). To develop the students' ability to engage in dialogue and work collaboratively with other people on solving problems, learning is usually done in group projects, and there are leadership opportunities within the classroom (Ellis, 2004). Brameld (1950) even argues that learning opportunities should occur beyond school walls and that students should interact with other social groups. Learning also requires thought, commitment, and action (Counts, 1932) or as Freire (1970/2018) would say praxis - reflection and action.

### ***Teaching***

For educators, who are influenced by the social reconstruction ideology, see the subject contents as tools to teach students how to use their voice, engage in dialogue, and stand up against injustices (Schubert, 1996; Ellis, 2004). Educators see themselves as facilitators and colleagues, instead of an authority figure (Schiro, 2013). They create curriculum to give students real life experience through community resource people, opportunities outside the classroom, and other virtual opportunities (Brameld, 1950; Ellis, 2004; Schiro, 2013). To help facilitate dialogue and collaboration, they create discussion opportunities, team planning, and team learning (Ellis, 2004; Schiro, 2014). This allows a more democratic classroom and presents the



opportunity for “free, open, inclusive, and responsive communication” (Mikel, 2011, p. 209). Educators also teach students how to teach (Ellis, 2004).

### ***Knowledge***

Knowledge is not exclusively official knowledge acknowledged by the hegemony; instead, knowledge confronts the hegemony and is based in truth and value (Joseph et al, 2011; Schiro, 2013). The truth is based on empirical facts (Freire, 1970/2018; 1973; 1985). The interconnection of knowledge and value is derived from the “social crisis and a future good society” (Schiro, 2013, p. 189). This creates a series of good and bad dichotomies (Giroux, 2005; McLaren, 2007). An example would be using racist language is bad; using inclusive language is good. Knowledge is also constructively put together then is used for social change (Schiro, 2013).

### ***Evaluation***

Because social reconstructionists focus on dialogue and problem solving, student evaluation is done through the application of knowledge and skills, democratic and leadership development, social growth, and reflection both individually and as a group (Ellis, 2004). Due to the fact that student evaluation is based on growth and a non-traditional manner, evaluation is subjective as opposed to a theoretically objective based evaluation (Schiro, 2013). Most evaluation is given to the student in the form of feedback to better help the student to develop their conscientização (Schiro, 2013; Freire 1970/2018).

### ***Learner Centered***

In the learner centered ideology, students are humanized; however, instead of focusing on social issues and developing and exercising one’s conscientização, the educator focuses on what the students are interested in learning about. If a student is interested in comic books, then they

will teach using comic books or graphic novels. The learner centered ideology has a wider ranges of names: self actualization (Eisner, 1974), humanist (McNeil, 1977), experientialist (Schubert, 1996), therapist (Fenstermacher & Soltis, 1992), experiential & cognitive (Posner, 1992), developmentalist (Zeichner, 1993), developing self and spirit (Joseph et al, 2000), progressive & learner centered (Ellis, 2004), and child study (Kliebard, 2004). As evident by the wide variety of names, educators, who are most influenced by the learner centered ideology, are most concerned with the student and their interests.

### ***Aims***

The main goal of the learner centered ideology is to create lifetime learners by getting the students to learn about what they are interested in (Bravmann, 2011; Ellis, 2004; Schiro, 2013). Educators aim to make the learning experience as positive as possible by reaffirming all students of their worth, sometimes referred to as affective education (Bravmann, 2011; Ellis, 2004). In effective education, a positive classroom climate is highly focused on to create a trust bond between educators, students, and their peers (Ellis, 2004). Another aim of the learner centered ideology is to ensure “the whole student is educated” (Rugg & Shumaker, 1928, p.5 as quoted in Schiro, 2013, p. 113). Whole student education leads to self-actualization (Schiro, 2013; Bravmann, 2011; Ellis, 2004).

### ***The Child***

Students are seen as fully humanized and naturally good (Schiro, 2013; Bravmann, 2011). They also play a large part in the curriculum decision making process (Schubert, 1996; Ellis, 2004). Students grow into unique human beings (Schiro, 2013).

### ***Learning***

Students learn best through meaningful engagement experiences (Bravmann, 2011). Experiences provide students with concrete experiences that will then lead them to being able to develop more abstract ideas than develop into knowledge (Schiro, 2013). Learning is constructed for each student individually, so they can reach self-actualization (Ellis, 2004; Schiro, 2013). Learning also happens best when it is centered around the student's interest (Schubert, 1996). By learning via one's interests, one can view topics as interdisciplinary, allowing the curriculum to be more integrated (Schubert, 1996).

### ***Teaching***

The teacher's role is one of facilitator (Ellis, 2004; Schiro, 2013). As a facilitator it is their responsibility to create a positive environment that will allow students to have experiences based on their interests (Schiro, 2013; Ellis 2004; Bravmann, 2011; Schubert, 1996). Part of maintaining a positive environment that promotes learning is creating classroom norms with student input, which will help regulate student behavior and expectations (Schiro, 2013). The environment should also spark creativity, freedom to move around, and have an atmosphere of trust (Ellis, 2004). The educator also makes observations throughout class and makes changes to the environment as necessary (Schiro, 2013).

### ***Knowledge***

Personal meaning is integrated into the development of knowledge (Schiro, 2013). Knowledge "is the result of an individual's personal creative self-expression and based on conceptual structures comprehensible only within the context of the meaning maker's experience" (Schiro, 2013, p. 141). Simply meaning that creating knowledge is not a collective experience but rather an individual experience, which can occur inside or outside of a classroom (Bravmann, 2011).

## ***Evaluation***

The evaluation of a student's growth is based on their experiences and is non-competitive through mostly formative assessments to help adjust the learning environment (Ellis, 2004). The student and curriculum needs to be assessed frequently in order to make proper adaptations and accommodations for growth (Schiro, 2013). Some educators influenced by the learner centered ideology believe that because educators, students, parents, and administrators are all a part of the student's culture that they too should consistently be measured for growth through formative assessments; the growth of the people around them and their culture ensures room for the student to continue to grow (Bravmann, 2011).

## **Social Efficiency**

The social efficiency ideology begins the descent of dehumanization. Bobbitt (1920) describes the child as “raw material” and the adult as “the ultimate product. Everything in the social efficiency ideology is always about preparing the child for adulthood, including college readiness, and never about anything the child is experiencing right now. The social efficiency ideology has several different names throughout curriculum ideology: technology & cognitive process (Eisner, 1974), technological (McNeil, 1977), social behaviorist (Schubert, 1996), executive (Fenstermacher & Soltis, 1992), behavioral (Posner, 1992), social efficiency (Zeichner, 1993), training for work and survival (Joseph et al, 2000), and social efficiency (Kliebard, 2004). Green and Joseph (2011) refer to the social efficiency ideology as “educating through occupations.” In their chapter they highlight the role and benefits of Career and Technical Education (CTE) (Green & Joseph, 2011). CTE is quite successful in Oklahoma. There are CTE classes in the high school and high school students may also do classes at the

surrounding Career Tech free of charge (OKCareerTech, 2021a ). There are also 29 post high school Career Techs throughout Oklahoma (OKCareerTech, 2021b).

### ***Aims***

The aim of the social efficiency ideology is to efficiently create a well-rounded adult with the skills and behaviors to enter the workplace (Schiro, 2013). All of the curriculum is centered upon real life adult work tasks needed to know for every day adult life (Green & Joseph, 2011). Another aim is to ultimately reform the economy by becoming “an alternative to doctrinaire state socialism and unbridled free enterprise.” (Kincheloe, 1999, p. 7). All objectives of the curriculum are as specific and concise as possible (Posner, 1998).

### ***The Child***

There is very little concern for the child while developing (Schiro, 2013). If there is concern for the child, it is only truly concern for the potential adult (Gagne, 1966). The educators see the child as raw material being formed into a finished product, the adult (Bobbitt, 1920).

### ***Learning***

Students are seen as workers, who are learning the skills and behaviors needed to be a successful adult (Schiro, 2013). This can also include preparing and doing well on a standardized test as part of preparing for college as a means to become a successful adult. All work found within the curriculum is directly linked to real-life application (Green & Joseph, 2011). Curriculum is also developed objectively because there are specific skills and behaviors one must learn in order to be successful as an adult (Posner, 1998).

### ***Teaching***

The teacher is seen as a manager to monitor and supervise the students as they complete their tasks to improve their skills and behavior. While monitoring the students, the educator is

ensuring the curriculum matches the students capabilities and that the students are progressing through the curriculum. Educators are also responsible for continually motivating their students to ensure they learn all the skills and behavior necessary. (Schiro, 2013)

### ***Knowledge***

Knowledge is the successful performance of a skill (Gagne, 1962; Schiro, 2013). Once one skill is able to be completed more successfully than the next skill and set of knowledge to complete that skill can start to be worked on. Knowledge and skills are acquired in a linear fashion; the skills get more difficult as one progresses (Posner, 1998). When the student can successfully complete all the skills and has obtained all the knowledge, they are then ready to enter the workplace (Green & Joseph, 2011; Posner, 2018).

### ***Evaluation***

The successful performance and mastery of a skill is typically evaluated through an objective instrument, usually a test (Zeichner, 1993). The questions on the tests are directly linked to specific skills and the results will determine if the curriculum, student, and teacher meet the mastery level. If the student does not reach mastery on the text that means there is a flaw with the curriculum, teacher, or student's behavior; however, "behaviors are observable and thus easily measured" (Schiro, 2013, p. 96), so issues with behaviors should be able to be quickly identified and changed.

### **Scholar Academic**

The scholar academic ideology is the most dehumanizing because of its hierarchical positioning of scholars, educators, and students. Students are seen as having nothing to contribute because of their lack of knowledge and their newcomer status (King & Brownell, 1966; Schiro, 2013). This ideology has a variety of names it is referred to as in curriculum

theory: academic rationalism (Eisner, 1974), academic (McNeil, 1977; Zeichner, 1993), intellectual traditionalist (Schubert, 1996), liberationist (Fenstermacher & Soltis, 1992), traditional & structure of the disciplines (Posner, 1992), constructing understanding & connecting to the canon (Joseph et al, 2000), knowledge centered (Ellis, 2004), and humanist (Kliebard, 2004). Educators, who are highly influenced by the scholar academic ideology, are typically more traditional in their teaching methods by using the canon, book and lecture, and worksheets and have their classroom set up in rows facing the classroom, so knowledge can be transferred from the educator to the student with the least amount of obstacles.

### ***Aims***

The priority of educators influenced by the social academic ideology is to learn the canon: “The canon represents the agreed upon essential knowledge that students should learn” (Ellis, 2004, p. 93). Schiro (2013) explains the reason learning the canon is so important, which is because the students, new members of each discipline, need to learn the traditions and knowledge of each discipline in order to carry on the discipline’s tradition; this is done through building the new member’s literacy in each discipline by the educator replicating their knowledge.

### ***The Child***

Because of their lack of knowledge, students’ are at the bottom of the hierarchical ladder. Scholar academics do not speak of the student as a person but of their mind and the knowledge that has been acquired (Schiro, 2013). Locke described the newcomer’s mind by stating, “Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas” (Locke, 1690/1995, Book II, chap 1, section 2 as quoted by Schiro, 2013, p. 46). Freire criticizes

scholar academics for their banking method of instruction and only being concerned with the student's mind (Freire 1970/2018).

### ***Learning***

Learning occurs in a traditional fashion. Educators influenced by scholar academics reject generalized learning theories and believe there is a best approach for each unique discipline (Schiro, 2013). Like with the social efficiency ideology, there is a mastery level involved when learning. Instead of this mastery level revolving around skills, in the scholar academic ideology mastery level for the discipline is achieved when the canon knowledge for the class is obtained, making the traditional knowledge safe and secure for when the time comes later in life and the student has received teacher or scholar level and has to pass it down to the next set of incomers (Ellis, 2004). The learning process is much viewed as filling up a piggy bank with coins, where the coins are the knowledge and the piggy bank is the student's mind. Students then save this knowledge until the proper time to use it (Freire 1970/2018).

### ***Teaching***

Teachers are seen as the transmitters of knowledge and are responsible for transmitting the knowledge from the curriculum to the students (King & Brownell, 1966; Schiro, 2013). Teachers are mid level on the hierarchy between the students and the scholars (Schiro, 2013; Ellis, 2004). Most teaching occurs in a traditional setting with desks front facing in rows, using textbooks to drive the curriculum; however, Ravitch would argue that building up knowledge can also be done with "performance, inquiry, and discovery" (Ellis, 2004, p.105).

### ***Knowledge***

Knowledge is something replicated and passed down to newcomers (Ellis, 2004; Schiro, 2013). It is not something newcomers can construct on their own. This is why the metaphors of a



pitcher pouring water into an empty glass or putting coins into a piggy bank are used because creating both water and coins require special materials and tools not easily obtained or usable by newcomers. Continuing with the knowledge of coin metaphor, one side is the content and the other side of the coin is knowing the process to obtain that knowledge (Schwab, 1964; Ellis, 2004; Schiro, 2013). In the discipline of Reading, one needs to know the process of how to use context clues to derive the meaning of how an author uses a word.

### ***Evaluation***

Much like the social efficiency ideology, most scholar academics use objective standardized tests, but instead of using the tests to check for skills, tests are used for measuring the volume of knowledge acquired to ensure the newcomer has acquired enough knowledge about the discipline to at a later time be replicated and passed on (Schiro, 2013; Ellis, 2004). Most of the time standard-based assessments are used to evaluate the level of knowledge in each standard of the discipline. One standard-based evaluation program widely used throughout Oklahoma is Mastery Connect. Through inputting standardized tests into the program, the program will show the educator where each student's mastery level is. Red is for remedial; yellow is for near mastery; and green is for mastery (MasteryConnect, n.d). If the student has not acquired enough knowledge of the discipline, they will not pass the class and will have to retake the class to acquire more knowledge. They also use the standardized tests taken by the students to evaluate the teacher, school, district, and state (Finn, 1991).

### **Looking Back at My Understanding of Curricular Ideology**

Schiro (2013) states "People would like to believe that they are consistent. However, in everyday life, they frequently hold beliefs that are mutually inconsistent" (p. 255). Freire would explain the inconsistency as areas of understanding that are at different levels in development

within their conscientização. I also credit the level in which, as educators, we humanize other people. I will go deeper into how humanization connects to the curriculum ideologies in Chapter 2.2.

The “A Year in a Glance” figure reflects my surface level understanding of curriculum ideology. This was published in my thesis, which was an autoethnography of my first year teaching. Reflecting back on this image, it appears I viewed the different curriculum ideologies as a hat to accomplish a goal. For example, in the first nine weeks, I assumed the best way to increase behavioral skills and metacognitive skills was to take a Scholar Academic approach. Looking back I am not quite sure how objectifying students and pouring my knowledge into their head would help increase behavioral and metacognitive skills. It should also be noted that an emphasis on behavioral skills are from the Social Efficiency approach. An emphasis on metacognitive skills are from the Social Reconstruction approach. Developing relationships is both the Learner Centered approach and the Social Reconstruction approach. My other two reasons for using the Scholar Academic approach, “What Students are Used to” and “help establish boundaries,” lean towards being Scholar Academic and arguably Social Efficiency. Even though in the figure it gives the illusion of being pure Scholar Academic, if one is familiar with the curriculum ideology and critically analyzes all of the components, one can tell there were several influences colliding.

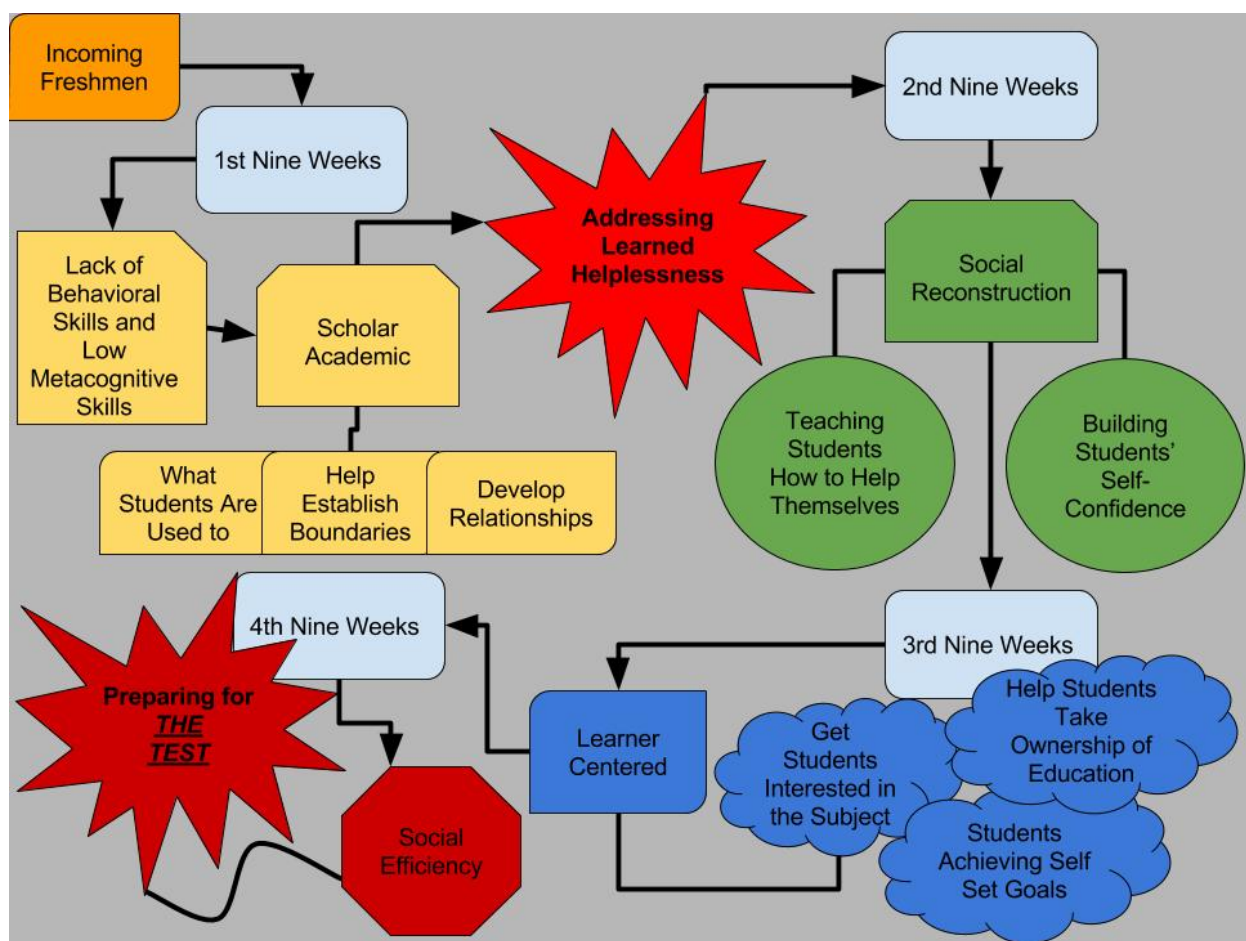


Figure 2.2.1. – My First Year Curriculum Ideologies

Over the years I have been striving to develop my conscientização. Now matter what class I am teaching, I aim to exercise my conscientização by humanizing my students by engaging in praxis and reflecting upon my awareness, thoughts, and actions. If a student is lacking what I perceive as behavioral skills, instead of just taking a social efficiency approach and trying to force and teach the students to behavior according to my expectations, I slow down a bit, reflect on my thoughts, then treat them like a human being by getting to know them better to see why they are behaving the way they are. Some students are behaving the way they do because that is who they are and unreasonable expectations are set for them to sit down, be quiet, and listen. Some students are behaving the way they do because they have had a bad day. To humanize my students at all times, I work to be aware enough of which ideology is influencing

me, so I can stop myself when the scholar academic and social efficiency ideologies try to creep in and recenter myself on the learner centered and social reconstruction ideology. This is not an easy task. It takes continuous reflection and development of my conscientização.

### **Chapter 2.3** **Paulo Freire**

Paulo Freire is a Brazilian literacy critical theorist, who has influenced many other critical theorists such as Henry Giroux, bell hooks, Donaldo Macedo, and Peter McLaren. Freire's (1970/2018) most influential book is *Pedagogy of the Oppressed*, which introduced using literacy as a tool to help the oppressed engage in nonviolent dialogue and to work for liberation. After the Brazilian military coup in 1964, Freire was exiled from Brazil, which gave him an opportunity to teach his liberation pedagogy through Europe, the United States, and South America (McLaren, 2000). Freire became one of the leading literacy critical theorists of all time.

Freire is most well-known for his concept of conscientization, awareness of consciousness, or in his native language Portuguese, conscientização. Macedo (2018) laments when discussing with Freire about using the word in English to make it easier for people to pronounce; Freire stated: "I refuse. Why not accept this term? I do not have to accept *stress*, but I have. Why do you not accept *conscientização*?" (Macedo, 2018, p.15). The reason Freire engages in dialogue about this is to address the English language as the dominant language. All the time English speakers have the privilege to force translations of words to make it easier on them, but rarely do English speakers try to adapt themselves and learn words in their native language. Even though Freire eventually agreed to having it translated into English, I believe that English speakers are capable of learning a new word in Portuguese and using it in their academic conversations instead of forcing the term into English.

#### **Understanding Consciousness Through a Freirean Lens**

Consciousness is how one is aware of their surroundings and how they create their subjective reality. Freire (1973) identifies four types of consciousness: (1) critical consciousness,

(2) naive consciousness, (3) magic consciousness, and (4) fanatical consciousness. To achieve liberation and full humanity, Freire (1970/2018; 1973) advocates for people to work developing their conscientização (critical consciousness) to eliminate aspects of their consciousness that are stuck in the naive, magic, or fanatical consciousness states. Because the goal is to eliminate the naive, magic, and fanatical consciousness, these concepts will be discussed together. Critical consciousness (conscientização) will be discussed separately and at greater length because the concept of conscientização was the main focus of Freire’s work.

<p style="text-align: center;"><b>Critical Consciousness</b></p> <p>Developed by applying empirical facts from social theme’s to one’s subjective reality.</p> <p><b>Important idea:</b> Accepting empirical facts</p>	<p style="text-align: center;"><b>Naive Consciousness</b></p> <p>A belief not rooted in empirical facts but is believed because it best fits their subjective reality.</p> <p><b>Important idea:</b> Manipulation of empirical facts</p>
<p style="text-align: center;"><b>Magic Consciousness</b></p> <p>The belief in a supreme power, who controls fate and actions within the universe.</p> <p><b>Important idea:</b> Fatalism/The Belief in Destiny</p>	<p style="text-align: center;"><b>Fanatical Consciousness</b></p> <p>The corrupt gullibility to apply irrational thoughts to reality.</p> <p><b>Important idea:</b> Controlled by irrational thoughts</p>

Figure 2.3.1 - Freire’s Four Types of Consciousness (Adapted from *Education for Critical Consciousness* by Paulo Freire (1973))

### ***Naive Consciousness, Magic Consciousness, and Fanatical Consciousness***

Naive consciousness “considers itself superior to facts, in control of facts, and thus free to understand them as it pleases” (Pinto, 1961 as quoted in Freire, 1973, p.44). Freire also affirms that when people operate in the naive consciousness they easily accept what is said as fact and are easily deceived (Freire, 1973). An example of naive consciousness is a person jumping into agreement with Donald Trump when he states that the United States was doing too much testing

for COVID-19, so he asked his people to “slow the testing down please,” then uses the example of the far radical left thinking that a little boy who has the sniffles should be tested for COVID-19 as a reason why COVID-19 testing should be slowed down (Global News, 2020). A naive understanding leads to a naive response.

Magic consciousness “simply apprehends facts and attributes them to a superior power by which it is controlled and to which it must therefore submit” (Freire, 1973, p. 44). An example of magic consciousness is someone who believes in God and because God is in control and Donald Trump was elected as the President of the United States than God must have selected Donald Trump to be President, otherwise he wouldn’t have won the election and making Donald Trump winning the election God’s will; therefore, because it is God’s will we should accept everything Trump says a fact and not fight against what he is saying, no matter how it affects them or others because God has a plan. Magic understanding leads to a magic response, a response explained through superior powers (Freire, 1973).

Fanatical consciousness is when “pathological naivete leads to the irrational, adapts to reality” (Freire, 1973, p. 44). An example of fanatical consciousness would be if someone truly believed that Donald Trump is not a racist and a victim of the media because of his victim status it makes him the best president in United States’ history. Fanatical understanding leads to an irrational response.

Naive, magic, and fanatical consciousness all feed oppression, making oppression stronger and more difficult to break its bonds. Naive consciousness allows the message of the oppressor to be easily accepted and internalized. Magic consciousness holds the oppressed victim to the oppressor due some form of superior power. Fanatical consciousness concedes the oppressed to irrational thought, allowing the oppressor to maintain control. All three types of

these consciousnesses perpetuate the cycle of oppression. Both magic and fanatical consciousness are dangerous because the thought of a superior power and irrational thought render the people powerless to make a change to their situation. The state of naive consciousness is easier to break the cycle because it only requires people to start critically thinking and seeking out empirical facts about the information being presented. (Freire, 1973)

### ***Critical Consciousness (Conscientização) - The Quest for Breaking the Cycle of Oppression***

Freire (1970/2018) argues to break the cycle of oppression the oppressed must begin by recognizing the root causes of oppression to transform the situation to make liberation possible. The struggle for liberation occurs from the side of the oppressed due to their yearning to be free. “The oppressor, who is himself dehumanized because he dehumanizes others, is unable to lead this struggle” because their position of power demands the need for things to remain as they are (Freire 1970/2018, p. 47). An example of this in Oklahoma is the educators and the Oklahoma legislators.

The educators are the ones living in oppression. They see the need for liberation; therefore, they are the ones who can come up with ways and ideas to change the situation they are in. Ways to change the situation could mean being committed to doing more in depth research about the candidates running for office, then helping with their campaign, and getting more teachers to vote, or they are going to take more time to create purposeful, intentional letters to their current representatives explaining how certain laws or reflected attitudes towards education are affecting the education system.

On the other hand the Oklahoma legislators are not having to live in the oppression their laws and attitudes create. Most legislators have money to send their children to private school, so their choices affecting the public school system do not even directly affect their children. There



is no demand for them to change anything; however, there is a demand for them to keep everything the same because they have built their power, laws, and attitude on the people's naive consciousness. If they were to accept empirical facts and change their perspective and mindset accordingly, they would break the naive illusion they have created, risking losing their power and position. It is the naive illusion that demands they uphold it because it is the naive illusion that brought them power and acceptance.

Unless having done critical research on the candidate, to believe a candidate on the campaign trail is to be caught up in naive consciousness. To think that prayers alone are going to magically make God change the legislators' perspective is being caught up in magical consciousness. To think that a candidate is just going to "do the right" thing when elected to office is being caught up in fanatical consciousness. Freire advocates to break the cycle of oppression and discover the root causes of oppression, the oppressed must develop their conscientização by seeking out empirical evidence about the world they live in, then engaging in praxis by taking that empirical evidence and examining their own conscientização to see where and how they are engaging in naive, magic, or fanatical consciousness related to the new empirical evidence, then change their mindset and behavior accordingly (Freire 1970/2018; 1973; 1985; 1998; 2004).

From there the oppressed can start exercising their conscientização by educating other people about their new discovered empirical fact(s); however, Freire (1985) reminds those who exercising their conscientização: "The fundamental role of those committed to cultural action for conscientization is not properly speaking to fabricate the liberating idea but to invite people to grasp with their mind the truth of their reality" (p. 85). Engaging other people in the development of their conscientização must be done because they want to develop their conscientização. If the

tactics of hype and just taking one's word on what one is saying is used to engage people with their naive consciousness then a naive illusion is created, then the oppressed person attempting to exercise their conscientização becomes an oppressor forcing people to follow them (Freire 1970/2018; 1985). When getting other people to develop their conscientização, the goal should be for them to critically analyze the information presented and accept or reject it of their own free will. An example of this would be when I ran for Oklahoma state senate, there were a group of people advocating for 100% public education in Oklahoma and if you didn't agree with them and supported charter schools in any way that meant you were against public education. The oddest part of my experience interacting with them was that they expected me to just accept what they said. When I asked them for empirical evidence to back up their claims, they couldn't give me any. It wasn't that I was doubting what I was saying, but I wanted a chance for myself to critically engage with the empirical evidence. Even though in my race I was the public education classroom teacher, because I did not automatically jump on the bandwagon, and even though my opponent had no experience in public education but jumped on the bandwagon and fed them everything they wanted to hear, they ended up supporting my opponent. The danger of the naive consciousness and naive illusion is why Freire (1970/2018; 1987) states people must be in critical dialogue with one another to increase literacy about social issues to create a more equitable society.

**Literacy about Social Issues to Engage in Critical Dialogue and to Create a More Equitable Society.** Freire (1970/2018) warns against banking knowledge but that knowledge should be used for problem solving. He also explains that to be able to create a more equitable society and obtain liberation one must have a high comprehension of the historical, cultural, political, social, and economic aspects of how society is today (Freire, 1987). This is a basic

principle of argumentative writing: one must know the counter argument to argue against it. Because it is not enough to just bank the knowledge and not engage with it in a critical manner, while obtaining the knowledge one must engage in praxis and reflect on how this information impacts themselves and the world around them and then act on that new knowledge.

***Banking Approach.*** The banking approach dehumanizes students into knowledge reciprocal, where students are viewed as empty vessels passively waiting for knowledge to be transferred to them. The knowledge is selected by the curriculum developer to help the student become better domesticated for society. Engaging in their naive consciousness, the educator passes along the selected knowledge without questioning the curriculum developer or if the educator is the curriculum developer without reflecting on the reasons for the selection of knowledge. Engaging their naive consciousness, the student passively accepts the knowledge without questioning the educator. The knowledge is then stored to be used at the appropriate time during adulthood. Because this is how people learn how to engage with knowledge, when they become adults, the same process takes place. Engaging in naive consciousness, they passively accept the knowledge presented to them. The knowledge is then stored to be used at the appropriate time. Because the adult has not been taught how to critically think and engage with knowledge presented to them, if the knowledge presented to the adult does not fit in their subjective reality, they will reject the knowledge presented. (Freire, 1970/2018; 1973; 1985; 2004; 2005; Freire & Faundez, 1989)

The banking approach also causes what Freire refers to as the “castration of curiosity.” Castration of curiosity occurs when the educator spoon feeds knowledge to the students without being asked any questions. Also, “in an authoritarian atmosphere, the challenge implicit in a question tends to be regarded as an attack on authority” (Freire & Faundez, 1989, p. 35);

therefore, “imposing silence for the sake of order is precisely stifling people’s ability to ask questions” (Freire & Faundez, 1989, p.36). Because knowledge comes ready-made and question asking is seen as a threat, curiosity is castrated from both the educator and the student. Not asking questions is also one of the elements of naive consciousness that inhibits people from developing their conscientização. When these students grow up, they do not have the ability or curiosity to ask questions; therefore, they lend themselves to engaging in naive consciousness. If the students grow up to become educators because they do not have the ability or curiosity to ask questions, they replicate the banking approach they were taught as a student and use a ready-made curriculum. (Freire & Faundez, 1989; Freire, 1970/2018)

***Problem-posing Approach.*** “Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings” (Freire, 1970/2018, p. 79). Problem-posing education addresses the heart of consciousness and humanization by exploring and encouraging inquiry into social issues (Freire, 1970/2018). By promoting inquiry and curiosity, democracy and dialogic conversations and relations flourish, allowing the development and exercise of the teacher’s and the students’ conscientização (Freire & Faundez, 1989). Freire states “it should be impossible to pass through a day without constantly asking yourself questions” (Freire & Faundez, 1989, p. 39). Inquiry and curiosity are two essential aspects of someone who develops their conscientização. One’s conscientização can be developed and exercised as both a child and an adult. Freire stresses the importance of remembering developing one’s conscientização is never complete and there will always be something to learn about societal issues because society and people are always changing (Freire, 1970/2018).

***Engaging in Critical Dialogue.*** As part of taking steps towards liberation and exercising

their conscientização, people should be able to engage in critical dialogue about social issue with other people including those who oppress them and who the person oppresses because the oppressed/oppressor duality is in all people as they work towards liberation (Freire 1970/2018). Critical dialogue consists of three components: (1) having an inquisitive mind focused on humanization and liberation, (2) knowing how to listen, and (3) to speak *with* people. When the three components are used consistently, a more equitable society can be created.

Whether a child or an adult, the problem-posed approach builds curiosity and creativity, which fosters an inquisitive mind focused on humanization and liberation (Freire & Faundez, 1989). An inquisitive mind focused on humanization and liberation also activates a passion to be a lifetime learner who engages in praxis to grow and develop, along with resolving social issues (Freire, 1970/2018). Without an inquisitive mind focused on humanization and liberation, lifetime learners only bank knowledge for joy of learning (Freire, 1973). An inquisitive mind focused on humanization and liberation also creates a hope for a better tomorrow, a commitment towards critical dialogue and to persevere through the struggles of liberation (Freire, 1985; Freire, 1989; Freire 1970/2018). It is this hope, commitment, and perseverance that makes this critical dialogue possible.

This hope, commitment, and perseverance enable a person to be able to sit and listen to someone they may not completely agree with. An important aspect of knowing how to listen is understanding the role of silence. In critical dialogue, the role of silence is not to sit there and let one person dominate the other while speaking, forcing them into silence (Freire, 1998). Silence provides an opportunity, not only, as the listener, to process what the speaker is saying, but it also allows the speaker “to hear the question, the doubt, and the creativity of the person who is listening” (Freire, 1998, p. 104). Critical dialogue is a two way street. If one is the speaker they

need to change roles and allow the person who is the listener to talk, and if one is the listener, they need to actively stay engaged while the speaker is talking (Freire, 1998; Freire, 1970/2018). Listening during critical dialogue should encompass the banking approach of just listening to deposit knowledge; instead, when one is listening during critical dialogue one should be listening to problem solve using the problem-posed approach (Freire 1970/2018).

When it is one's turn to speak it is important to speak *with* a person and not just *to* a person. Speaking *with* a person goes back to understanding the role of silence. Silence can play the part in speaking so as to not interrupt when another person is speaking; it can also mean being silent when a person knows someone is not listening to what they are saying. Silence can also be used in knowing when enough has been said and to stop talking. Speaking *with* a person requires engaging in their rhythm of language. Freire (1998) states, "It is in listening to the student that I learn to speak with him or her" (p. 106). Learning to speak *with* a person by listening to them can take place with any person. (Freire, 1998)

Another important part of speaking with a person is "to accept and respect what is different" (Freire, 1998, p.108). Not accepting and respecting differences leads to talking *to* or *at* a person, which is a form of oppression (Freire, 1998). To fully humanize a person and engage in critical dialogue with a person, one must embody love, humility, and faith in people (Freire 1970/2018; Freire, 1998). Love allows one to see another as an equal human. Humility allows one to have an open mind during critical discourse. Faith in people, which is the belief in "the power of humans to create and transform" (Freire, 1970/2018, p. 91). By embodying and exercising love, humility, and faith in people, a person can productively engage in critical dialogue to strive for liberation and create a more equitable society. (Freire 1970/2018; Freire, 1998)

## **Section 3: Methodology**

**Determining the Research Approach**

**Research Design & Rationale**

**Participants**

**Data Collection**

**“If education is not the key to social transformation,  
neither is it simply meant to reproduce the dominant ideology.”**

**Paulo Freire - page 110**

*Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (1985)*

### **Chapter 3.1**

#### **Determining the Research Approach**

Not everything can be measured with numbers. Some areas of research need their stories to be told. This is where qualitative research comes into the play. A simplified definition explains qualitative research as research that uses words and not numbers (Braun & Clarke, 2013; Bryman, 2008). However, Sandelowski (2004) provides a more in-depth and comprehensive view of qualitative research: “Qualitative research is an umbrella term for an array of attitudes towards and strategies for conducting inquiry that are aimed at discovering how human beings understand, experience, interpret, and produce the social world” (p.893). This definition acknowledges there are different ways and approaches to qualitative research but all with the same goal of determining how humans interact with the world. This research project examines in what ways Oklahoma English/Literacy practice self-awareness as part of their conscientização and in what ways Oklahoma English/Literacy Educators are developing and exercising their conscientização.

#### **Examining the Five Different Approaches**

Five approaches dominate qualitative research: narrative research, phenomenology, grounded theory, ethnography, and case study. (Creswell, 2013; Merriam & Tisdell, 2016). Each approach is equally important; yet, there is a time and purpose for each approach. Merriam & Tisdell (2016) recognize basic qualitative research as a sixth individual research, which “is a basic interpretive study...without declaring it a particular *type* of qualitative study” (p.23). This research study fits the description of the case study, so only the other five approaches will be examined to see why this study does or does not qualify that particular approach.



### *The Case for the Case Study Methodology*

Stake (1995) describes a case study as bounded by time and activity, where the researcher delves into an activity, event, program, or one or more individuals. Other researchers see case study as a “strategy of inquiry, a methodology, or a comprehensive strategy (Denzin & Lincoln, 2005; Merriam, 1998; Yin, 2009)” (Creswell, 2013, p. 97). Smith (1978) uses the term bounded system as a classifying term to determine where or not a research project is a case study. Merriam & Tisdell (2016) point out, “The unit of analysis, *not* the topic of investigation, characterizes a case study” (p. 38). On page 106 of Creswell’s (2013) *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*, the “Case Study/Unit of Analysis” box supports Stake’s (1995) description, “Studying an event, a program, an activity, or more than one individual” (Creswell, 2013, p. 106); however, Merriam & Tisdell (2016) stress the importance of a case study being classified by one of a unit of analysis by saying, “For it to be a case study, *one* particular program or *one* particular classroom of learners (a bounded system), or *one* particular older learner selected on the basis of typicality, uniqueness, success, and so forth, would be a unit of analysis.” This discrepancy can easily be solved by looking at Yin (2003) and Baxter & Jack (2008), who go in depth explaining the difference between a single case study and a multiple case study. Yin (2009) pinpoints the three requirements to employ the case study methodology: (1) “a ‘how’ or ‘why’ question is being asked about” (p.13), “a contemporary set of events” (p.13), and “over which a researcher has little or no control” (p.13).

In this study all three research questions are examining the process or “how” each participant is taking part in self-awareness or developing and exercising their conscientização. Due to the time in which the data was collected, their self-awareness, development and exercise of their conscientização is situated in 2020 during the COVID-19 pandemic. The researcher of

this study is not giving the participants any instructions on how to practice self-awareness or develop and exercise their conscientização; therefore, the researcher has little or no control over how the participants are taking part in practicing self-awareness or developing and exercising their conscientização. This research study meets the requirements of utilizing the case study methodology.

Stake (1995) dives deeper into the purpose of case study, “Case study researches a case, not sampling research. We do not study a case primarily to understand other cases. Our first obligation is to understand this one case” (p. 4). The fact that case studies are not sampling research is an important concept because the purpose of this study is to empower and spotlight how different Oklahoma English/Literacy educators are developing and exercising their conscientização in their own ways. The understanding of the purpose of this study is based off the idea of constructionism of “all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted with an essentially social context” (Crotty, 1998, p. 42). None of the participants know or live in a close proximity to each other. Every day they interact with different people and have different constructs and experiences of the COVID-19 pandemic. Even though the case studies will be analyzed together, after they are individually analyzed, the intention is to show how there are multiple processes practicing self-awareness and developing and exercising one’s conscientização.

### ***Narrative Research***

Narrative research, which can be used interchangeably with narrative inquiry, is good old fashioned storytelling. “Stories are how we make sense of our experiences, how we communicate with others, and through which we understand the world around us” (Merriam &

Tisdell, 2016, p. 33-34). Creswell (2013) affirms the unit of analysis for narrative research is “Studying one or more individuals” (p. 104). Narrative research is used to tell the stories and experiences of people (Chase, 2005; Clandinin & Connelly, 2000; Creswell, 2013; Merriam & Tisdell, 2016; Polkinghorne, 1995; Riessman, 2008). Narrative research studies can be labeled as biographies, life histories, oral histories, autoethnographies, and autobiographies (Creswell, 2013; Merriam & Tisdell, 2016; Patton, 2002).

Merriam & Tisdell (2016) plunge into different approaches that can be taken with narrative inquiry. Biographical, psychological, and linguistic approaches rank highest in the most frequently used. The researcher analyzes a person’s experiences and events within the story in the biological approach (Denzin, 1989, 2014). The psychological approach uses an inductive theory and focuses on a person’s thoughts and motivation (Rossiter, 1999). The linguistic approach can perform a discourse analysis (Gee, 2014) or a structural analysis of the story (Labov, 1982; Schiffrin et al, 2001).

If a researcher did a narrative research study, they would select an Oklahoma English/Literacy educator, who was a model example of how Oklahoma English/Literacy educators should be practicing self-awareness and developing and exercising their conscientização. They could take a dual approach, using both the biological and psychological approach, so readers could see how life experiences and events, along with how thoughts and motivations, influence the practice of self-awareness and the development and exercise of their conscientização.

While there are many remarkable uses and approaches to narrative research, this study’s unit of analysis is the activities done to practice self-awareness and develop and exercise their conscientização. Unlike narrative research, in the case study approach, “the unit of analysis, *not*

the topic of investigation” (Merriam & Tisdell, 2016, p. 38) is characterized within the case study. Therefore, this case study is about the actions by the participants and not the participants themselves; whereas, if this was a narrative research study, it would be focused on the participants and not their actions.

### ***Phenomenology***

Merriam & Tisdell (2016) define phenomenology as “a study of people’s conscious experience of their life-world; that is, their ‘everyday life and social action’ (Schram, 2003, p.71)” (p.26). Patton (2015) filters phenomenology down to “the assumption that there is an essence or essences to shared experiences...The assumption of essence, like the ethnographer’s assumption that culture exists and is important, becomes the defining characteristic of a purely phenomenological study.” (p.116-117).

One aspect of phenomenological research is “the researchers’ bracketing his or her own experiences in order to understand those of the participants in the study (Nieswiadomy, 1993)” (Creswell, 2013, p. 13). Moustakas (1994) states “in the Epoche, the everyday understandings, and knowings are set aside, and the phenomena are revisited” (p. 33). Merriam & Tisdell (2016) detail the best practice of epoche: “Prior to interviewing those who have had direct experience with the phenomenon, the researcher usually explores his or her own experiences, in part to become aware of personal prejudices, viewpoints, and assumptions” (p.27).

This study will not be focused on the participants’ experience of the COVID-19 pandemic but on their actions they are taking to practice self-awareness and to develop and exercise their conscientização during the COVID-19 pandemic. Due to the constructionist philosophy embraced during this research study the assumptions are opposite of the participants having shared experiences. Because all the participants are not experiencing the COVID-19

pandemic together but in different areas and circumstances in Oklahoma, the assumption is there are no shared experiences; therefore, there is not an essence to be found. Phenomenology is about the destination; whereas, case study is about what happens while getting to the destination.

### ***Grounded Theory***

Being inspired by famous pragmatic theorists, such as George Herbert Mead, John Dewey, W.I. Thomas, Dorothy Swayne Thomas, and Florian Znaniecki, grounded theory began as a graduate student movement in the early 20th century. One of the inspired graduate students was Anselm Strauss (Charmaz, 2014). Although grounded theory would not become an official approach until 1967 when Barney Glaser and Anselm Strauss published their book, *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Glaser & Strauss (1967) define grounded theory as “the discovery of theory from data--systematically obtained and analyzed in social research” (p. 1). Glaser and Strauss’s (1967) grounded theory contains seven essential components:

- Simultaneous involvement in data collection and analysis
- Constructing analytic codes and categories from data, not from preconceived logically deduced hypotheses
- Using the constant comparison method, which involves making comparisons during each stage of analysis
- Advancing theory development during each step of data collection and analysis
- Memo-writing to elaborate categories, specify their properties, define relationships between categories, and identify gaps.
- Sampling aimed toward theory construction (theoretical sampling), not for population representativeness.
- Conducting literature review after developing an independent analysis. (Charmaz, 2014, pp. 7-8).

This research study does not utilize any of the seven essential components of grounded theory. Data was collected first then analyzed. Because all of the data was collected first then analyzed, the constant comparison method was not used. No theory development took place during data collection or data analysis. Elaborate memo-writing was not one of the data

collection strategies. Sampling is not a part of case study. In no way does this research study fit into the grounded theory approach.

### ***Ethnography***

“Ethnography is a qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviors, beliefs, and language of a culture-sharing group (Harris, 1968)” (Creswell, 2013, p. 90). Creswell (2013) also mentions the process for data collection involves participant observation in addition to interviews. Both Van Maanen (1982) and Wolcott (2008) conclude ethnography is centered around culture resulting in a cultural description. In an ethnography, a thick description of the culture is provided (Geertz, 1973; Merriam & Tisdell, 2016). To create the thick description “intensive and sustained immersion in the setting and the extensive data gathering necessary to produce a cultural interpretation of the phenomenon” (Merriam & Tisdell, 2016, p. 30).

To do an ethnography a researcher would go into a school for a semester and study the different kinds of relationship (i.e. teacher to teacher, teacher to administration, teacher to student, student to administration, teacher to staff, administration to staff, student to staff, etc.) to develop a thick description of the culture of the school. They would sit and observe classes, have lunch with the teachers, administration, and students. The researcher would also conduct interviews with a majority of the people who work or go to school there. From all of the data they collected, they would be able to write a thick description of the culture of the school. This study has nothing to do with culture in the context defined by ethnographers. This study is strictly looking at how Oklahoma English/Literacy educators practiced self-awareness and developed and exercised their conscientização during the COVID-19 pandemic.

### **Positionality Statement and Rationale**

### ***The Origins of the Dissertation***

I have been an Oklahoma English/Literacy educator for five and a half years. I taught two years of high school Math. I taught one year of Algebra Enhancement and one year with multiple preps: Geometry, Math of Finance, and End of Instruction Test Preparation. I taught three years of English. One year I taught 11th grade English and ACT/SAT preparation. The next year I taught 9th grade English, 10th grade English, English as a Second Language as the English as a Second Language Coordinator for the high school. My third year teaching English I taught 8th Writing, which I quickly found out that the model of splitting writing and reading is ineffective, so I started incorporating reading into my curriculum even though the students had a separate reading class. My sixth year of teaching I taught 5th grade Reading, Science, and Math.

In October of my sixth year teaching, the district superintendent was trying to change the COVID-19 precautions as COVID cases were skyrocketing in Oklahoma. These changes would have endangered the students, staff, administrators, and educators, including leading to more community spread of COVID. The district superintendent was unwilling to listen to the teacher's union about the concerns of the teachers and the scientific dangers of the changes he wanted to make, so I resigned from my position of teaching, did an interview with the media about the changes he wanted to make, and helped other educators spread awareness about the changes to the community. There was also a protest outside of one of the district's educational school board meetings, which I did not attend to stay out of the limelight and allow the other educators and parents to have credit for their hard work fighting against the changes.

I have always been in a position of power as a teacher because teaching is my second career. I knew going into teaching that I wanted to be a professor and teaching K-12 was one of the requirements I needed to become the professor. Having the end goal to become a professor

gave me power to experience teaching different subjects and speaking up against the oppression of administration on the educators more vocally than a career educator would venture to. Also my first career was a business manager, so I already had 13 years of being in power and dealing with oppressive forces. I had no problem discussing teachers' autonomy or research based pedagogy with administrators when they would encroach. One of my ways of protest was emailing my administrators research based articles and being like, "Hey I read and loved this article (fill in all the reasons why). I just thought that you would find it interesting too."

My first year I started substituting on the second day of the year in a Math class. The administrator was so pleased with the fact that I actually taught the students and wasn't just a warm body that he wanted to hire me to teach Math. To become emergency certified all I had to do was pass the Math Oklahoma State Assessment Test (OSAT), I have outstanding Math skills, so I thought, "Why not." I was just starting my Master's degree in Instructional Leadership and Academic Curriculum with a focus on English Education. When I was getting hired on as a Math teacher, the agreement was when I finished my Master's degree he would switch me over to English. When the time came to switch me over, I had done my job as a Math teacher too well, and he refused to switch me over to English. I had all this knowledge about English and had gotten hooked on young adult literature, so I had to switch high schools to teach English. I had the privilege to change schools like that because I was confident, I was a great teacher, and I knew there was a teacher shortage. I used that privilege to my advantage to be able to teach the subject I wanted to teach. I loved the students at that school.

After the Oklahoma Walkout in March 2018, I decided to run for state senate. I ran on a teacher's platform. There was a group of public education advocates that were always sending me anti-charter school education. I had no idea about the difference between charter school and



public education. They just kept sending me all this information about how bad charter schools were. I have never been one for believing any political rhetoric because everyone has their agendas. I lost my race. At the end of the school year, ironically, one of my friends, who is a principal at a charter school, said he needed a great English teacher and would I be willing to come work with him. I thought to myself, “What a great opportunity to learn first-hand about charter schools.” I left my beloved students for a charter school.

One year of a charter school was enough. They were extremely focused on test scores and threatening scripted curriculum to increase test scores. The school administration was not the problem. It was the district administration. Again, I used my privilege to jump back over to public education, where I got a job teaching 5th grade Reading, Math, and Science. Certification for the higher grade subjects are from 5th - 12th grade, so I figured it would be beneficial to gain experience teaching the younger students.

I understand there are educators who will be reading, concerned about the fact that students need steady reliable educators in their lives. Reading over and reflecting upon my experience as a K-12 educator does seem a bit dehumanizing and invasive towards the students; however, I did get to meet a lot of educators during my experience of being an educator and an educator union representative. As an educator union representative, I had the opportunity to take days away from teaching and go talk to other educators in the district and check in on them about their working environment.

As I built relationships with other educators, I realized that what I was experiencing at my school was widespread. Educators would be tasked with an unbelievable amount of duties, which sometimes frequently changed, and not given the support or tools to implement the changes and duties they had. They often felt not heard, silenced, and dehumanized. Many of the

educators wanted to advocate for change that would benefit other educators and their students, but at the end of the day they were too overwhelmed and exhausted to take the time and the energy to be able to advocate. This gave me an awareness of how the pressures from the administration, the state, and the federal government affected educators in Oklahoma.

Even the antiracist education movement just expects educators to hop right on board with creating an antiracist curriculum and teaching their students how to be antiracist. I applaud the movement for all of its essential work; although, there is an underlying assumption that educators are antiracist and ready to hop on the bandwagon. I have not seen any work acknowledging and humanizing educators about where they are in developing and exercising their conscientização in the area of racism. From there helping educators along their personal journey towards becoming an antiracist educator.

I am both vegan and on my journey to having a zero waste lifestyle. In both of these areas there are the harsh extremists who are very vocal and say, “If you don’t cut out all the animal products from your diet, you are a horrible insensitive person” or even if you are vegan and you are vegan for the environment or vegan for your health that you are not vegan but instead plant-based because “Veganism is not a diet. It is a lifestyle.” There are also the harsh extremists in the world of zero-waste that yell and scream, “If you use any plastic, you hate the planet and are destroying the environment.” However, there are people in both areas who acknowledge where you are on your journey and advocate that some change is better than none and that both lifestyle choices are a journey. The latter is the most humanizing approach.

The journey approach is also that needs to be taken with educators and becoming anti-racist. The first step in the antiracist educator journey needs to be acknowledging where someone is developing and exercising their conscientização in the area of racism, then offering each other

support along the journey. Like with veganism and zero-waste, the journey is never ending because there is always more one can be doing to develop and exercise their conscientização in the area of racism. It is from these experiences, observations, and concern for the need to humanize educators that this dissertation originated from.

### ***The Evolution of Influences of Curriculum Ideologies on My Curricular Making Decisions***

Throughout my graduate school experience, I have taken Schiro's (2013) Curriculum Ideology Inventory four times: 2016, 2017, 2020, and 2021. The one from 2017 was done on a separate paper and discarded after that class. The other three have been logged on the graph in the back of the book (p. 267). The Curriculum Ideology Inventory is a series of six questions where one ranks the statements in order of which they most agree, then plot them on a graph to give them a visual of their curriculum ideology. Each statement for each question is centered around one of the four ideologies: scholar academic, social efficiency, learner centered, and social reconstruction. Each question is about one of the six parts of curriculum ideology: purpose, teaching, learning, knowledge, childhood, and evaluation.

The influence of the Scholar Academic ideology has always been the least influential. In April 2016, which was toward the end of my first year of teaching, the Social Efficiency ideology was primarily the second most influential of the curriculum ideologies. Learner Centered was primarily the first most influential curriculum ideology. In Jan 2020, which is midway through my fifth year teaching, Learner Centered and Social Reconstruction alternated being my first and second most influential curriculum ideologies. In March 2021, which is when this dissertation was being written, the Social Reconstruction ideology was primarily the first most influential ideology, followed by the Learner Centered ideology.

Reflecting back I can see how the inventory is true. In my first year, when I was teaching Algebra Enhancement, I was very focused on being Learner Centered. I had done choice charts where each week the students had to pick one assignment from each row for a total of three assignments per week. By half way through the year, the students everyday come in, grab their choice chart, and get to work. It ran like a well-oiled machine. In my fifth year of teaching, when I was teaching 8th grade Writing, I had switched to at the beginning of the year each student would choose a social issue that was important to them.

For the rest of the year that is the topic their assignments would be focused on. If they chose saving homeless puppies, if we did an informative project, it would be about saving homeless puppies; if we created a narrative graphic novel, it would be about saving homeless puppies; if we wrote an argumentative essay, it would be about saving homeless puppies. This gave the students an opportunity to do extensive research into their topic of voice and how to apply the information in different ways to be able to empower their voice and let them see in which formats are more effective in different situations. When doing presentations students also got to learn about other social issues, which were important to the other students.

While both were effective in terms of learning content; however, they differ in levels of humanization. The choice boards were awesome because the students were engaged in learning and some days they would just pop in the headphones and knock out the work. Even though it was a safe, healthy environment, due to how automatic everything came, most days it had a “come in get your work done and go” feeling to it. The social reconstruction approach offered more opportunities to engage with each other and delve into difficult topics. I had very developed relationships with my students. My students had very developed relationships with each other, along with the skills to engage in dialogue about critical topics.

## ***My Ontology***

I believe in both big “T” Truths, objective reality, and little “t” truths, subjective realities. My list of things that are part of objective reality are grounded in empirical facts. For example, I consider climate change part of objective reality because there are scientific unchangeable facts that support climate change. I also consider systemic racism part of objective reality. Just as a white person, one has had privilege to be affected by systemic racism or have not been aware of systemic racism does not mean that systemic racism does not exist. I credit individual experiences to subjective reality. There can be a collective experience, but each individual person will have an individual experience based on their schema, likes, dislikes, other experiences, etc.

Watching Marvel movies is a great example. There are some people who have read all the Marvel comics, so when they watch the Marvel movies they have a deeper and richer experience than someone who just watches the movies and enjoys them without having read all the comics. Marvel is widely known for putting a lot of attention into their films by making connections to the comics to help foreshadow possible new story lines. Someone, who has read all the comics, is going to see these Easter Eggs. For example, I did not grow up reading Marvel. I only started liking Marvel after the first Iron Man movie. I have read some Marvel comics, but to be honest, I don’t know if it is possible to get caught up and be at the point of reading all the Marvel comics. I feel like I will be stuck in the “learn as I go” phase forever. Last Friday episode 3 of “The Falcon and The Winter Soldier” series was released. I loved it just because I love the Marvel Cinematic Universe. My friend on the other hand, who has been a Marvel fan all his life and has read an extensive majority of the comics, loved the episode because of the foreshadowing of the Thunderbolts. As he is yammering in all of his excitement about Zemo and

the Thunderbolts, I am completely clueless. I had to research who the Thunderbolts were, then I went and rewatched the episode and had a completely different experience watching it because of the new knowledge.

While I believe in objective reality and subjective reality, I believe that the only way to start understanding other people's subjective reality is through the practice of self-awareness and developing and exercising one's conscientização. It is important to understand one's own subjective reality just as much as it is important to understand others' subjective realities. This is done through the constant practice of praxis, where reflection and the development of one's conscientização is teamed with exercising one's conscientização through action.

### ***My Epistemology***

I believe in symbolic interactionism and constructivism. I believe that people construct knowledge and meaning through their interactions with others. I also believe that life is like a series of puzzles that then go together to create a larger puzzle. I view everyone capable of constructing knowledge.

My philosophy in teaching is that I am a facilitator to help teach students how to use the tools they need to construct knowledge and how to differentiate through critical thinking different puzzle pieces to know which goes with which puzzle and which puzzle pieces are just puzzle pieces that someone has manipulated to seem like they fit in the puzzle but it really doesn't. An example would be the puzzle piece that asylum seekers are just coming to America to steal jobs and to live off of citizens' tax money and that they should just go back to their country. When a student is looking at this puzzle piece, it is important for them to critically think about is it a real puzzle piece or is it a puzzle piece someone has manipulated. The way they do

that is they look at the empirical facts about asylum seekers and their countries. From gaining empirical facts, they will be able to determine that it is a puzzle piece someone has manipulated.

### **Chapter 3.2**

#### **Research Design**

Due to the limitations and the researcher's development of her own conscientização, during the data collection process, minor changes had to be made to the original research design to the number of participants and how participants were selected. For transparency purposes, both the original and revised sections, along with an explanation for revision, are in the next chapter. The changes made strengthened the validity and reliability, which will be discussed with the explanation for revisions.

#### ***Research Questions***

The purpose of this intrinsic multiple embedded case study is to discover in what ways Oklahoma English/Literacy educators are practicing self-awareness about their conscientização and how Oklahoma English/Literacy educators are developing and exercising their conscientização during the COVID-19 pandemic. At this stage in the research, the conscientização will be generally defined as the reclamation of “the right to voice, the right to be themselves, and to assume direction of their destiny” (Macedo, 2011) and developing a deeper understanding of when their voice suffocates other people's voices. The three research questions that directed this study are as follows:

1. In what areas are English/Literacy educators in Oklahoma practicing self-awareness as part of their conscientização?
2. In what ways are English/Literacy educators in Oklahoma developing their conscientização during the COVID-19 pandemic?
3. In what ways are English/Literacy educators in Oklahoma exercising their conscientização during the COVID-19 pandemic?



## ***Rationale***

Oklahoma educators find themselves in the midst of oppression. There is a long history in Oklahoma of the Oklahoma legislators not listening to the educators. This has created an atmosphere in Oklahoma where educators and the public education system are not respected and are looked down upon. In the 2016 report “Teachers Shortages: What Do We Know”, the Education Commission of the States (ECS), a non-profit who “serves as a partner to state policymakers by providing personalized support and helping education leaders come together to learn from one another,” (ECS, 2021, n.p.) identified Oklahoma as having a statewide teacher shortage (Aragon, 2016). This report includes nine recommendations that were derived from the “Oklahoma Educator Workforce Shortage Initial Report” (Oklahoma State Department of Education, 2014). It is unclear how these recommendations were formed. One part that is clear is that they did not ask the educators why they were leaving or for suggestions on how to retain educators. The 2018 Oklahoma Teachers’ Walkout made it clear their recommendations were ineffective.

### Recommendations from the “Oklahoma Educator Workforce Shortage Initial Report”

1. Allow retired teachers to serve as mentors.
2. Create a scholarship program for test-takers of certification exams.
3. Extend certification to teachers from other states, regardless of teaching experience.
4. Allow certain work experience to substitute for the GPA requirement.
5. Increase time adjunct teachers can teach in a classroom.
6. Support a more cost effective certification program.
7. Fund a teacher recruitment program with matching funds from the business and education community.
8. Incentivize graduates of educator preparation programs to teach in hard-to-staff schools.

9. Create a teacher/leader pilot program.

(Oklahoma State Department of Education, 2014; Aragon, 2016, p. 10)

Figure 3.2.1. - Recommendations from the “Oklahoma Educator Workforce Shortage Initial Report” (Oklahoma State Department of Education, 2014; Aragon, 2016, p. 10)

From my experience as an Oklahoma educator and developing relationships with other Oklahoma educators, two factors became apparent: (1) Oklahoma educators need to be heard and (2) Oklahoma educators want to make a difference. I reflected on how I can empower Oklahoma educators to continue their quest towards liberation by making sure they are heard.

As I was reflecting and reading through Freire’s works, the need for empirical evidence stood out time and time again. In *Pedagogy of Indignation*, on the topic of people wanting to make change, Freire (2004) states:

It is certain that men and women can change the world for the better, can make it less unjust, but they can do so only from the starting point of the concrete reality they ‘come upon’ in their generation. They cannot do it on the basis of reveries, false dreams, or pure illusion. (p. 31)

Freire (2004) goes on to define pure illusions: “Pure illusions are the false dreams of those who, no matter how pentiful their good intentions, propose fancies that cannot be realized” (p. 31-32).

While reading this chapter, not only did I reflect on how to empower Oklahoma educators, but I also reflected on what would be a starting point for Oklahoma educators to be able to make transformation occur. A starting point usually deals with making small differences for transformation. I am one who constantly overthinks things. I can make something more difficult than it needs to be in a heartbeat. One day when my overthinking subsided it hit me: Educators are making a difference through developing and exercising their conscientização. The practicing self-awareness component occurred after further reflection.

## ***Context***

During the time of the study, there were two major events occurring in the United States: COVID-19 pandemic and the protests against police brutality. These are major events that impacted everyone in the United States no matter the stance someone took or still takes. Both the COVID-19 pandemic and the protests against police brutality are important influential events for the participants of this study. Throughout the study, the COVID-19 pandemic is used as a timestamp to help situate and bracket the timeframe for when the participants practiced self-awareness and developed and exercised their conscientização.

**COVID-19 Pandemic.** November 17, 2019 the first case of the novel coronavirus was reported in Wuhan, Hubei, People's Republic of China (Bryner, 2020). January 30, 2020 the World Health Organization's (WHO) Director-General "outbreak a public health emergency of international concern" (WHO, 2020). At this time, there are 98 cases in 18 countries outside of the People's Republic of China (WHO, 2020). March 6, 2020 Governor Stitt announced that a person in Oklahoma had tested positive for COVID-19 (McCarty and Weaver, 2020). March 11, 2020 WHO declared the novel coronavirus outbreak a pandemic (WHO, 2020). The United States had 1,197 confirmed cases in 43 states including Washington DC and 38 people have died (Rocha et al, 2020). Over one year later, on April 4, 2021, according to the Johns Hopkins University (JHU) COVID-19 Dashboard, worldwide there have been 131,129,824 reported cases of COVID-19. 2,850,174 people have lost their lives to COVID-19 (JHU, 2021). Even though there have been vaccines created, the pandemic continues to affect people's lives around the world.

**Protests Against Police Brutality.** While trying to cope with the pandemic, the United States was rocked by the murder of George Floyd by a police officer on May 25, 2020 (BBC,

2020a). Floyd's death was preceded by Ahmaud Arbery on February 23, 2020 and Breona Taylor on March 13, 2020. Ahmaud Arbery was jogging when fatally shot by a white man (BBC, 2020b). Breona Taylor was fatally shot by police in her apartment while sleeping (Cohen, 2020). In 2020, 241 Black people were fatally shot by police (Statista, 2021). George Floyd's murder was the trigger point for protests against police brutality and in favor of Black Lives Matter. Within the first month of the murder of George Floyd, there were over 1,700 protests in all 50 states and all 5 territories (Haseman et al, 2020).

### ***Limitations***

When engaging in the data collection aspect of the study, the COVID-19 pandemic created a limitation of having to collect all the data virtually. Collecting the data virtually limited the types of data collection such as observation and field memos. Another limitation is the lack of availability for a contact list of school librarians, English professors, and English Education professors. There is also a considerably lower number of school librarians, English professors, and English Education professors than K-12 educators. On page 130, Chapter 3.3 discusses the other participant limitations and how the study was originally designed as opposed to study's final design.

### **Chapter 3.3** **Participants**

#### **Original Participants Plan**

This embedded multiple case study will include 12 Oklahoma English/Literacy educators. There will be three participants from four groups: K-12 English/Literacy teachers, School Librarians, English Professors, and English Education Professors. Within each of the four groups, each of the educators will call into one of the career length categories: early career (0-5 years), mid-career (6-15 years), and late career (16 plus years).

To avoid any possibility of gender stereotyping, gender neutral pseudonyms have already been chosen. A list of 50 gender neutral baby names (Liles, 2020) were inputted as a class into the app “Popsicle Sticks,” which is an app teachers can use to randomly choose names and assign groups. The twelve names in Figure 3.3.1 were randomly selected by the app. A new class of the twelve pseudonyms were created to be assigned to the selected participants.

<b>Sawyer</b>	<b>Jesse</b>	<b>Dakota</b>	<b>Morgan</b>
<b>Tatum</b>	<b>Harper</b>	<b>Phoenix</b>	<b>Aspen</b>
<b>Jordan</b>	<b>Carson</b>	<b>Emerson</b>	<b>Cameron</b>

Figure 3.3.1 - Gender neutral participant pseudonyms

#### ***Recruiting Potential Participants***

**Social Media.** To strategically choose participants for this study, the Qualtrics survey was posted on the researcher’s Twitter account with the hashtags #oklaed and #ncte and Facebook account, along with being posted in 20 Facebook groups (See Appendix C). The recruitment post (Figure 3.3.2) was posted on Twitter and Facebook once a week for four weeks. Oklahoma's K-12 English/Literacy teachers, School Librarians, English Professors, and English Education Professors were invited to complete the potential participants survey.

<p><b><u>Twitter Recruitment Post</u></b></p> <p>I am doing a research project on how Oklahoma English Educators have worked on developing and exercising their critical consciousness during the COVID-19 pandemic. To participate in the project, please take this survey.</p> <p>#oklaed #ncte</p> <p><a href="https://ousurvey.qualtrics.com/jfe/form/SV_22ZqCxmyh51J4Y5">https://ousurvey.qualtrics.com/jfe/form/SV_22ZqCxmyh51J4Y5</a></p>	<p><b><u>Facebook Recruitment Post</u></b></p> <p>Attention all Oklahoma English Educators. I am doing a research project on how Oklahoma English Educators have worked on developing and exercising their critical consciousness during the COVID-19 pandemic. To participate in the project, please take this survey.</p> <p><a href="https://ousurvey.qualtrics.com/jfe/form/SV_22ZqCxmyh51J4Y5">https://ousurvey.qualtrics.com/jfe/form/SV_22ZqCxmyh51J4Y5</a></p>
--	--

Figure 3.3.2 Social Media Recruitment Posts

**Direct Recruiting Through Email.** Emails for Oklahoma English/Literacy educators and English Education professors were available to recruit directly via email. Below is the following email that was sent out to the Oklahoma English/Literacy educators who had readily available emails:

Hello fellow English Educator:

My name is Rebecca Maldonado. I am a PhD Candidate at the University of Oklahoma. I am doing a research project on how Oklahoma English Educators have worked on developing and exercising their critical consciousness during the COVID-19 pandemic.

To participate in the project, please take this survey.

[https://ousurvey.qualtrics.com/jfe/form/SV\\_22ZqCxmyh51J4Y5](https://ousurvey.qualtrics.com/jfe/form/SV_22ZqCxmyh51J4Y5)

Thank you for your time.

Respectfully,

Rebecca Maldonado  
IRB #12084

Figure 3.3.3 - Potential Participant Direct Email

**Oklahoma K-12 English/Literacy Teachers.** The Oklahoma State Department of Education (2019) provides an excel spreadsheet of all certified staff's email, which was last updated 12/13/2019. Selecting the column "subject\_desc" and using the filter function on Microsoft Excel, the categories of "English Language Arts," "English Language Arts (Elem)," and "English Language Learners" were chosen based on the description of potential participants. Designating those three categories, a recruitment email (Figure 3.3.3) was sent out to 5,421 Oklahoma Pre-K-12 literacy teachers. 344 emails bounced back as invalid addresses.

**School Librarians.** There is not a comprehensive email list of Oklahoma school librarians; however, some school librarians who have English certification were included in the list of K-12 English/Literacy teachers.

**English Professors.** There is not a comprehensive email list of Oklahoma English professors, so English Professors were only reached out to via social media.

**English Education Professors.** A list of 16 English Education professors in Oklahoma was provided by an English Education professor. All 16 English Education professors were emailed and invited to participate in the study.

***Original Selecting Participants for the Original Bounded System***

**Potential Participant Survey.** Originally, the potential participant survey was carefully crafted as a gate keeping survey to uphold the bounded system of the case study. Based on the original bounded system only English/Literacy Educators, who lived in Oklahoma and had a strong social reconstruction ideology

**Demographic.** The first section will inquire about their categories for job position, career length and confirm they live and teach in Oklahoma. If a potential participant selects that they are not from Oklahoma, they will not be able to take the survey.

**Ranking of Influences.** In the second section, potential participants will rank curriculum ideology statements based on the four curriculum ideologies of Schiro (2013): (1) most important, (2) second most important, (3) third most important, and (4) least important.

**How Likely to Discuss and Take Action.** In the third section potential participants on a scale of 0-10 (0 being least likely; 10 being most likely) will be asked to rate how likely they would be to participate in 10 different types of social justice activities.

**Interests in Human Rights.** The fourth section examines how active they are in 10 different social areas. Potential participants will rate each social area with a certain amount of stars based on their activity: (1) I have no interest, (2) I read about it when I see it in the news, (3) I investigate what is going on in this issue on my own time with any prompting, (4) I actively read and write about it, along with critically discussing the issue with others, and (5) I take time out of my schedule to actively be involved with movements about the issue.



***Participation.*** The fifth section asks the potential participant if they meet the requirements, would they like to be a participant and a question for their email address to contact them.

### **Minimum Requirements**

***Demographics.*** The potential participants have to be in the position of a K-12 English/Literacy teacher, school librarian, English professor, or English education professor. They will not be allowed to take the survey if they do not live and teach in Oklahoma.

***Ranking of Influences.*** To select participants with a social reconstruction ideology and who are already currently implementing social awareness into their curriculum, when adding up the scores for the following questions the potential participants needs to score a 10 or below:

Question 3 - “Topics of inequality or injustice that affect students in their everyday life.”

Question 4 - “Texts of any type that involve social issues the student is interested in.”

Question 5 - “A research response to a current issue impacting society.”

Question 6 - “So the student is more aware of how social inequalities are affecting people.”

Question 7 - “So the student can effectively educate and influence people about the effects of social inequalities.”

***How Likely to Discuss and Take Action.*** Another preferred quality to have in a participant is to have someone who is regularly exercising their conscientização. When adding up the scores of all 10 questions, the potential participant’s response must equal 75 or higher to ensure they would be actively exercising their conscientização .

***Interests in Human Rights.*** Potential participants must have at least five stars for one of the topics.

***Willing to Participate.*** Potential participants must be willing to participate in the case study and provide a valid email address.

### ***Selecting Participants When More Than One Meet Minimum Requirements***

When more than one potential participant qualifies for a participant position, the potential participant must have at least two qualifying areas: (1) lowest score for section two, (2) the highest score in section three, and (3) the highest number of areas with five stars. All potential participants who are the most highly qualified for their participant position will receive an invitation with the expectations of the case study. They will be given 72 hours to reply that they accept the invitation for their participant position. If they do not respond in 72 hours, the invitation will be voided and an invitation will be sent out to the next best qualified potential participant. All potential participants' scores will be kept in the case study database.

### ***Revisions to the Participant Plan***

Upon completion of the potential participants survey, 45 English/Literacy educators responded they would be willing to be participants in the research project. After reflecting on the importance of representation and voice, all 45 participants were invited to complete the extended data collection section process, which involved the photo elicitation responses, a reflection, and an interview. At the close of the data collection process, only five out of the 45 potential participants completed the extended data collection section. The remaining 40 either responded that they were not able to complete the study at this time or did not respond in general to the invitation.

This embedded multiple case study will include five Oklahoma English educators: three Oklahoma K-12 English/Literacy teachers, one school librarian, and one English education professor. To avoid any possibility of gender stereotyping, gender neutral pseudonyms have

already been chosen. A list of 50 gender neutral baby names (Liles, 2020) were inputted as a class into the app “Popsicle Sticks,” which is an app teachers can use to randomly choose names and assign groups. Emerson, Harper, Jesse, Jordan, and Tatum were randomly selected by the app. A new class of the five pseudonyms were created to be assigned to the selected participants.

### **Defining Potential Participants**

To be culturally responsive and meet educators where they are at, the culture and language used amongst educators in Oklahoma were reflected upon to determine the defined range and limitations of participants. In Oklahoma, what is progressively referred to as literacy education is still referred to as English education. To use a term educators would be familiar with, yet symbolism the development of their conscientização in the hopes of one day more inclusive language will be used, the term English/Literacy will be used to describe the educators who teach basic literacy skills in K-12 grades. When discussing the grades level of adolescents being taught in Oklahoma, the common term is K-12. Pre-K is not typically included. For persons teaching grades K-12, the term “educator” is used interchangeably with the word “teacher.” Therefore, persons, who teach K-12 in Oklahoma, will be referred to as Oklahoma English/Literacy teachers. Persons, who work in the library of a school, will be referred to as school librarians. Persons, who work in higher education teaching the language of English, will be referred to as Oklahoma English professors. Persons, who work in higher education in the college of education teaching preservice and practicing teachers, will be referred to as Oklahoma English educators.

### **Selected Participants**

The following table shows the participants for the study.

<b><u>Participant</u></b>	<b><u>Career Position</u></b>	<b><u>Career Length</u></b>	<b><u>Section 2 Score</u></b>	<b><u>Section 3 Score</u></b>	<b><u>Number of Five Star Areas in Section 4</u></b>
Tatum	K-12 Teacher	Late (16+ yrs)	(2, 2, 1, 3, 2) 10	(10, 10, 8, 5, 8, 10, 10, 10, 10, 8) 89	4
Harper	K-12 Teacher	Late (16+ yrs)	(2, 2, 1, 1, 1) 7	(10, 7, 7, 10, 10, 8, 7, 10, 10, 6) 85	5
Jordan	School Librarian	Mid (6-15 yrs)	(2, 2, 1, 3, 2) 10	(10, 9, 8, 10, 10, 9, 2, 9, 10, 10) 87	9
Emerson	English Ed Professor	Mid (6-15 yrs)	(4, 4, 4, 4, 3) 19	(10, 10, 10, 10, 10, 10, 10, 10, 10, 10) 100	0
Jesse	K-12 Teacher	Late (16+ yrs)	(2, 1, 1, 2, 2) 8	(10, 10, 10, 10, 10, 9, 10, 8, 10, 8) 95	0

Figure 3.3.4 - Participants' Scores from the Potential Participant Survey

### **Chapter 3.4**

#### **Data Collection**

In order to enhance the construct validity of the case study, data was collected in four manners: a survey, photo elicitation, a reflective response, and a follow up interview. All artifacts were taken or written after January 19, 2020, the date of the first confirmed COVID-19 case in the United States. All participants submitted the potential participants survey, five photographs and responses using photo elicitation that represent how they developed or exercised their conscientização, and an audio, video, or written reflection. After all of the data was collected, a 45-60 minute follow-up interview was conducted.

#### **Survey**

Unlike quantitative surveys which are used to collect sampling statistics (Groves, 2011), Jansen (2010) explains, “The qualitative type of survey does not aim at establishing frequencies, means or other parameters but at determining the diversity of some topic of interest within a given population” (p. 2) Fink (2003). In this research project, the qualitative survey is a means to add backstory and provide context for the ways the participants are practicing self-awareness and developing and exercising their conscientização.

This survey was divided into four sections: (1) demographics, (2) ranking of curricular ideology influences on curriculum decisions, (3) rating of how likely they were to discuss or take action about human rights, and (4) the rating how the level of interest they have in particular human rights issues. Data collection for the study looked at the second, third, and fourth sections.

#### ***Ranking of Influences***

There are five questions: one about their overall curriculum decision and one for each of the four areas of basic language skills curriculum decisions. Participants ranked four statements in the order of which statement is the most influential when making their curriculum decisions.

Each statement was developed to reflect one of the four curricular ideologies. Even though the statements may look obvious to those who are familiar with curricular ideologies, to those not familiar with curricular ideologies they just look like reasons on how to form one's curriculum.

Scholar Academic statements focus on the educators and knowledge. Social Efficiency statements focus on skills to be acquired to be successful in adulthood. Learner Centered statements focus on student interest. Social Reconstruction statements focus on social uses and using one's voice to create change.

<b>Statements Organized Based on Each Curricular Ideology</b>		
Question	Curriculum Focus	Statement
<b>Scholar Academic</b>		
1	Overall	Standards set by the State
2	Reading	Your favorite novel
3	Writing	Short passages that emphasize the proper use of grammar and other writing components standards
4	Listening	So the student can be filled with the knowledge of the expert speaking
5	Speaking	So when the student is an expert in a field, they can transmit their knowledge effectively to other people
<b>Social Efficiency</b>		
1	Overall	Skills need for students to be successful in the workplace
2	Reading	Short passages and articles that will help the student score high on standardized tests to get into college.
3	Writing	Responses to prompts to help them develop their skills in writing responses for pre-college standardized tests
4	Listening	So the student can develop the active listening skills needed to be successful in everyday adult life.

5	Speaking	So when the student is an adult, they can be a successful business person
<b>Learner Centered</b>		
1	Overall	Topics that the students are most interested in
2	Reading	Whatever the student is interested in
3	Writing	Free writing about whatever they want to
4	Listening	So the student can learn more about topics they are interested in
5	Speaking	If students do not like speaking, then they should not have to learn how to be an effective speaker
<b>Social Reconstruction</b>		
1	Overall	Topics of inequality or injustice that affect students in their everyday life
2	Reading	Texts of any type that involve social issue the student is interested in
3	Writing	A research response to a current issue impacting society
4	Listening	So the student is more aware of how social inequalities are affecting people
5	Speaking	So the student can effectively educate and influence people about the effects of social inequalities

Figure 3.4.1 – Statements for Ranking Influences

### ***How Likely to Discuss or Take Action***

Participants rated themselves on a scale from 0 (definitely not likely) to 10 (extremely likely) about how likely they were to either discuss human rights issues or take action about human rights. All together in this section there are 10 questions. The first five questions are about discussing human rights with five different groups of people most people have regular conversations with: students, other educators, administrators, people on social media, and friends and family. The next five questions are ways in which people commonly think about when it

comes to speaking up about human rights issues: speaking up for someone in general, writing a congressperson, participating in a protest, reading about human rights issues, and writing about human rights issues.

### ***Interests in Human Rights Issues***

In this section, participants were asked to fill in the corresponding stars for how involved they were in each of the 10 human rights issues: immigration, children's rights, LGBT rights, environmentalism, freedom of expression, the criminal legal system, disability rights, women's rights, poverty and economic inequality, and racism. One star means they have no interest in the topic. Two stars means they read about the topic when I see it in the news. Three stars means they investigate what is going on in this issue on their own time without any prompting. Four stars means they actively read and write about it, along with critically discussing the issue with others. Five stars means that they take time out of their schedule to actively be involved with movements about the issue.

### **Photo Elicitation**

In 1957, John Collier began integrating photos into his interview process. Collier (1967) testified including photography in research will “ sharpen the memory and give the interview an immediate character ” (p. 48). This integration process has become known as photo elicitation. Instead of using photographs to supplement research (Bateson and Mead, 1942), photo elicitation is used as a way to decenter the researcher and help the interview give a fuller response (Harper, 1986; 1988). Typically, the researcher takes photographs then as they are doing the interview, the researcher will show the participant the photograph during the interview to help trigger the participants memories (Boucher, 2017; Collier, 1967; Harper, 1986; 1988; 2002). “Rather than observations and interpretations from the researcher as center in the study, the participant could



now use the photos to more effectively use her/his own voice, or narrative” (Boucher, 2017, p.14).

Due to the nature of the COVID-19 pandemic, for safety reasons the researcher was not in the same vicinity as the participants. All data was collected virtually. Participants were allowed to choose or take a photograph that best answered the prompt and then add a brief explanation (50-100 words). Participants were encouraged to take a picture of anything, which captured their reflective response to the prompt. Below are the five prompts:

1. How have you used the time during the COVID-19 pandemic to reflect on your voice?
2. During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?
3. During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?
4. During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?
5. During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?

In these questions the phrase “during the COVID-19 pandemic” is used as a timestamp to help situate and bracket the timeframe that the participants need to be reflecting on and discussing.

### **Audio/Video/Written Reflection**

To allow participants to feel at ease with your reflective response, participants were given the option to respond to the prompt with a 750-1000-word written reflections or a 3-5-minute audio/visual reflections. The prompt was as follows:

Prompt: During the COVID-19 pandemic quarantine, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice? Please be specific and use examples.

## **Interviews**

While in quantitative case study surveys are frequently the main staple of data collection, Stakes (1995) clarifies “Qualitative case study seldom proceeds as a survey with the same questions asked of each respondents; rather, each interviewee is expected to have had a unique experience, special stories to tell” (p. 65). As recommended by Hancock and Algozzine (2017), an unique interview protocol was developed for each participant and the interview questions, along with the sub questions, were designed around each of the responses given by participants in order to get complete pictures of activities that the participants did to develop and exercise their conscientização. Questions were formatted as open-ended response questions. All participants were asked about their response to the prompts in the same order they completed the prompts, including the audio/visual/written reflective prompt. The last question of each interview was about what was their next step to continue developing and exercising their conscientização. Participants were given the choice to do their interview by phone or via Zoom.

## Section 4: Data Analysis

**The Overview of Data Analysis**

**The Survey**

**Taking a Closer Look at Parker**

**Taking a Closer Look at Tatum**

**Taking a Closer Look at Harper**

**Taking a Closer Look at Jordan**

**Taking a Closer Look at Emerson**

**Taking a Closer Look at Jesse**

**An Overall Discussion**

**“The education our situation demanded would enable men to discuss courageously the problems of their context -and to intervene in that context; it would warn men of the dangers of the time and offer them confidence and the strength to confront those dangers instead of surrendering their sense of self through submission to the decisions of others.”**

**Paulo Freire, page 33**

*Education for Critical Consciousness (1973)*

\*Men was the sexist rhetoric of the time when this was written. In current context this applies to all people regardless of gender: cis men, cis women, people of the transgender community, nonbinary people, and genderless people.

## **Chapter 4.1**

### **The Overview of Data Analysis**

“Section 4: Data Analysis” will be divided into nine chapters for readability purposes. This chapter will discuss the validity/consistency of the data, along with the methods used to analyze each set of data. Chapter 4.2 will discuss the data results in the survey. Chapter 4.3 is taking a deeper look into Parker, who did not participate in the extended data study but did have a worthwhile survey to explore. Chapters 4.4-4.8 are examining each of the case study participants. Chapter 4.9 is an overall discussion about the data from the study.

#### **Validity/Consistency**

##### ***Construct validity***

To ensure construct validity, multiple sources of data were collected: the survey, five photographs with reflective response, one audio/video/written reflective response, and one follow-up interview.

##### ***Internal validity***

To bolster the internal validity of the study, member checking was utilized. Participants were able to give feedback on their single case study data analysis before the follow up interview and after the data of the interview is added into the analysis.

##### ***Consistency***

To enhance the consistency of results to the data collected, extensive amounts of direct quotes were utilized in each section of data analysis.

##### ***Answering Stakes (1995) “Critique Checklist” (p. 131)***

- 1. Is the report easy to read?** Instead of doing a traditional five chapter dissertation, the traditional chapters of introductory, literature review, methodology, data analysis, and findings, were transformed into sections. Each section was then split into smaller, more

readable chapters. Headers are used throughout the dissertation and data analysis to increase readability. All words were kept at a level in which pre-service teachers are expected to be able to read.

2. **Does it fit together, each sentence contributing to the whole?** When writing the analysis of each section of data, each sentence was proofread for intentionality and fluidity. Any sentence not contributing to the humanization of the participants or directly answering one of three research questions has been removed.
3. **Does the report have a conceptual structure?** Yes, the three themes of practicing self-awareness, developing one's conscientização, and exercising one's conscientização were focused on throughout the data analysis.
4. **Are its issues developed in a serious and scholarly way?** The elements of Ezzy's (2002) "Political model of rigour in qualitative research" were constantly reflected on or incorporated into the study.

**Positionality.** To meet the requirement of Positionality, "texts must recount the position from which the author speaks" (p. 56), in Chapter 1.2 my position on China and human rights were disclosed through the narrative of some of my experiences in China, and in Chapter 3.1 there is a written positionality statement about my positionality within the context of this study.

**Community as arbiter of quality.** I have passed the defense of this study in front of my committee. It will also be published in its entirety on ShareOK.org. I will be working towards having at least three articles published from the information in this study.

**Voice.** Ezzy (2002) states, “Research should provide voice to those who are silenced and marginalised in traditional political processes” (p. 56). In Oklahoma, teachers are often silenced, marginalised, and viewed as glorified babysitters.

**Critical Subjectivity.** Throughout the entire study, I used my “reflexive self-awareness” “to be able to be sensitive to the voices of others” (Ezzy, 2002, p. 56). One example of that is the inclusion of Parker. Even though Parker does not agree with social justice, they were still included because their voice is important also.

**Sacredness.** I view empirical evidence extremely important. I hold sacred the ability to add as many teacher’s voices as to current empirical evidence.

**Sharing the Privileges.** Because the teacher’s voice is so important to me, the participants were allowed to member check their case study for accuracy of voice. One participant replied, “I am not gonna lie, I cried when I read this! I would say it captures my voice very well. Thank you for allowing me the opportunity to read it.” This also demonstrates how badly teachers in Oklahoma want to be heard and listened to.

5. **Is the case adequately defined?** Each case is adequately defined and bounded in the system of being an Oklahoma English/Literacy Educator and the experiences occurred during Summer 2020 during the COVID-19 pandemic.
6. **Is there a sense of story to the presentation?** To add the sense of story to the presentation, along with humanizing the participant by emphasizing their voice, each participant’s interview was transformed into a vignette.
7. **Is the reader provided some vicarious experience?** The reader is provided some vicarious experience through each participant’s vignette.

- 8. Have quotations been used effectively?** Direct quotes were used throughout each section of the data analysis. The majority of the vignettes are direct quotes.
- 9. Are headings, figures, artifacts, appendixes, and indexes used effectively?** While there is not an index for this dissertation, there are headings, figures, artifacts, and appendixes. Headings have been used to increase readability. Figures have been used to clearly represent the data in a form other than written. The photos from the photo elicitation section have been used when there are not people in the photo, who could give away the identity of the participants. There are a number of appendixes to provide the reader with primary documents and raw data.
- 10. Was it edited well, then again with a last-minute polish?** This dissertation was edited and proofread several times before given to my committee for defense. It has also been edited and proofread based on my committee's recommendations before being published in ShareOK.org.
- 11. Has the writer made sound assertions, neither over- nor under interpreting?**  
According to my committee, I have made sound assertions of the data.
- 12. Has adequate attention been paid to various contexts?** While it is in a bounded system in the context of the COVID-19 pandemic. Each participant is from a different area and school within Oklahoma.
- 13. Were sufficient raw data presented?** Numerous direct quotes were used and presented throughout each section of data analysis.
- 14. Were data sources well-chosen and in sufficient number?** Conglomerate amount of primary data sources were used within this dissertation. The data sources for the case studies were methodically chosen and sufficient for this study.

**15. Do observations and interpretations appear to have been triangulated?** All findings and interpretations have been triangulated through the validity/consistency methods of this study.

**16. Is the role and point of view of the researcher nicely apparent?** The role and point of view of the researcher is laid out in the positionality statement in Chapter 3.1.

**17. Is the nature of the intended audience apparent?** Aside from my dissertation committee, the intended audience of this study are educators and administrators. The format and the structure of this dissertation tends to the intended audience.

**18. Is empathy shown for all sides?** In Section 1, empathy was shown to the people of the People's Republic of China, the people of the Republic of Cuba, and the people of the United States of America. In Section 4, empathy was shown to people who do not support social justice and those who do support social justice.

**19. Are personal intentions examined?** Personal intentions have been examined through the writing of the positionality statement in Chapter 3.1.

**20. Does it appear that individuals were put at risk?** No individuals were put at risk. Pseudonyms were used for all participants. Any photos that could have jeopardized revealing the identity of the individuals were not included.

## **Analyzing the Survey**

### ***Demographics***

How many participants completed the survey was discussed. The education roles and years in education were presented as a collective in written format.

### ***Ranking the Influences of Curriculum Decision Making***



The data as a collective whole was discussed for each of the five questions: (1) Overall Curriculum Decisions, (2) Text Selection and Reading Curriculum, (3) Writing Activities and Writing Curriculum, (4) Active Listening Activities and the Curriculum, and (5) Effective Speaking Activities and the Curriculum. The discussion was focused on the order in which the participants ranked how their curriculum was ranked. A table for the data of each question was provided at the end of the discussion for that question.

### ***How Likely are Educators to Discuss or Take Action about Human Rights Issues***

This section of the survey was divided into four sections of analysis. In the first section, “Discussing Human Rights Issues with Students, Other Educators, and Administrators.” The likeliness of an educator discussing human rights issues with the three groups are discussed, along with the collective trend when comparing the data for each of the three groups. In the second section, “Discussing Human Rights on Social Media and with Friends and Family,” the data of likeliness and collective trends are discussed. Discussing on social media and with friends and family are separated from discussing with students, other educators, and administrators because social media and friends and family is a personal context and students, other educators, and administrators are in a professional context. In the third section, “Taking Action about Human Rights Issues,” the discussion is broken up into each individual topic: speaking up, writing their Congressperson, participating in a protest, reading about human rights issues, and writing about human rights issues. Tables for the data for each question are provided for the reader. In the fourth section, “Other Ways Educators Take Action,” the write in answers were open coded into categories and then themes.

### ***Human Rights Issues Educators are Interested in.***

In this section the data has been transferred into three categories depending on the amount of stars they selected for their level of interest in a particular human rights issue: not interested, taking in knowledge, and critically engaged. From there the data from each of the ten topics were discussed separately. At the end of the discussion of all 10 topics is a table with the data broken down from each topic.

### **Case Study Analysis**

Each case student contains four types of data: their survey, their responses to the photo elicitation questions, their reflection, and their follow up interview. Each type of data was discussed using a different method of data analysis. Parker only completed the survey and did not want to participate in the extended data case study. Emerson's original interview, which was recorded in July 2020, did not record properly. The interview was redone at the end of March 2021.

Each method of data analysis has a different level of humanization. The technique used to analyze each survey is very straightforward and discusses their level of involvement or likely or statement they choose. Because it is so matter of fact and does not involve the participant's voice, it would be considered leaning towards dehumanizing the participant because Paulo Freire advocated the impossibility of neutrality by stating, "Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral" (Freire, 1985, p.122). The method used to analyze the responses to the photo elicitation questions by categorizing direct quotes from the responses is leaning towards humanizing because it allows the reader a glimpse of the participant's voice. Vignettes were created from the data analysis of the interviews and a majority of the vignettes were direct quotes. Because the vignettes reconstruct the participant's voice, the method is fully humanizing. The reflections were

traditionally open coded with finding categories and themes. The data analysis technique of open coding dismisses all regard for voice; therefore, it is completely dehumanizing. Within the data analysis section, different techniques of data analysis are used purposefully to help the reader gain a firmer grasp on the concepts of dehumanizing a person by suffocating their voice and humanizing a person by promoting their voice.

### ***Survey***

Chapter 4.2 looks at the surveys as a collective. In each case study, the data from the participant's survey is examined. The demographics information is presented at the beginning of each case study. For "Ranking the Influences on Curriculum Decision Making," each case study analyzes the first and second most influential ideologies on the overall curriculum and each of the four basic language skills. At the end of the section for each case study, there is a table with all of the first and second most influential ideologies listed for an easy to read review. There is also a brief analysis of both the "Discussing and Taking Action about Human Rights" and "Interest and Levels of Engagement about Human Rights Issues" sections of the survey. Because the survey does not include the participant's voice, the presentation of facts they way they are is a dehumanizing method of data analysis.

### ***Photo Elicitation***

As long as the photo did not put the participant at risk for revealing their identity, the photo they provided for each response was included with the response, along with a written description of the photo. If the photo put the participant at risk for revealing their identity, then only a written description of the photo was provided with the response. The responses given by the participants to the photo elicitation questions were 50-100 words. To help humanize the participant's voice each response was analyzed for direct quotes that could be characterized into

one of three predetermined themes based on the research questions: (1) self-awareness, (2) developing their conscientização, and (3) exercising their conscientização. At the end of the photo elicitation section for each case study is a table of all of the direct statements arranged by which category they fit.

### ***Interview***

The interview for each case study was first analyzed for statements that answered one of the three research questions. From there each interview was transformed into a vignette. Saldaña and Omasta (2016) describe vignettes “like self-standing monologues for the stage, vignettes are portraits in miniature” (p. 251). Vignettes are fully humanizing because they reconstruct the participant’s voice. Within the vignettes direct quotes less than 40 words are interwoven throughout without quotation marks. Direct quotes more than 40 words are offset as block quotations (Jeter, 2017).

### ***Reflection***

Each reflection was open coded based on the three research question topics of self-awareness, developing their conscientização, and exercising their conscientização. From there, the codes were grouped into categories then themes. Code books for each reflection are provided as appendices. This is a completely dehumanizing way to perform data analysis because it focuses completely on the data and strips the participant’s voice.

### ***Discussion***

At the end of each case study is a complete discussion of the participant’s ways of practicing self-awareness, developing their conscientização, and exercising their conscientização. Chapter 4.9 contains a full discussion about all of the case studies and data.

## **Chapter 4.2**

### **The Survey**

During the COVID-19 pandemic, in the summer of 2020, the survey was sent out via email and social media as described in Chapter 3.3. 79 responses to the survey were logged. The survey has four sections: (1) Demographics, (2) Ranking the Influences in Curriculum Decision Making, (3) How Likely Are Educators to Discuss or Take Action about Human Rights, and (4) Human Rights Issues Educators are Interested in. Initially, the purpose of the survey was strictly for selecting participants; however, after seeing the responses and reflecting, the decision was made to use the data from the survey as part of the dissertation data to answer the three research questions:

1. In what areas are English/Literacy educators in Oklahoma practicing self-awareness as part of their conscientização?
2. In what ways are English/Literacy educators in Oklahoma developing their conscientização during the COVID-19 pandemic?
3. In what ways are English/Literacy educators in Oklahoma exercising their conscientização during the COVID-19 pandemic?

#### **Demographics**

In this section of the survey, participants had to verify they lived and taught in Oklahoma. They also disclosed which English/Literacy education position they are currently holding or have held in the past. Their options were K-12 English Teacher (Writing, Reading, ELL, and Literacy Coach), School Librarian, English Professor, and English Education Professor. The final question they had to answer was about how many total years they had in education. They could select from Early Career (0-5 years), Mid-Career (6-15 years), or Late Career (16+ years). All participants verified to be either an K-12 English Educator, School Librarian, English Professor,

or English Education Professor in the state of Oklahoma. 10 people did not complete the demographic section of the survey; therefore, 69 participants completed the demographic section of the survey. Participants had to complete this section before being able to proceed to the rest of the survey.

### ***English/Literacy Position Held***

67 participants responded they have held the position of K-12 English Teacher (Writing, Reading, ELL, and Literacy Coach). Four participants responded they have held the position of School Librarian. Four participants responded they have held the position of English Professor. Five participants responded they have held the position of English Education Professor. All participants except for two of the School Librarians are currently or have been K-12 English Teachers.

### ***Total Years in Education***

12 participants responded they were in the early career phase and have taught for 0-5 years. 28 participants responded they were in the mid-career phase and have taught for 6-15 years. 29 participants responded they were in the late career phase and have taught for 16 or more years.

### **Ranking the Influences in Curriculum Decision Making**

20 people exited the survey after filling in their demographic information; therefore, there are 59 responses for the ranking section of the survey.

The five ranking questions in the survey were designed around the concept of Schiro's (2013) "Curriculum Ideologies Inventory." In the "Curriculum Ideologies Inventory," Schiro devised six questions. Each question is about one of the six parts of curriculum ideology laid out in the book: purpose, teaching, learning, knowledge, childhood, and evaluation. The reader ranks

four statements about education, based on which statement they like the most. Each statement is phrased as it would appeal to one of four curriculum ideologies: Scholar Academic, Learner Centered, Social Reconstruction, and Social Efficiency. The reader then plots their answers on a chart to reveal how closely they identify with each curriculum ideology.

Because this survey was sent to English/Literacy Educators, there is one question about their overall curriculum decisions and each of the other four questions are about one of the four basic language skills: reading, writing, speaking, and listening. Each statement reflects one of the four curriculum ideologies. In the survey, the statements were in different order; however, to make the tables easier to read all statements are in the following order: (1) Scholar Academic, (2) Social Efficiency, (3) Learner Centered, and (4) Social Reconstruction.

The purpose of examining which curriculum ideology has the most influence over their curricular decisions is to see how developed their conscientização in the area of humanizing their students and in what ways are they exercising their conscientização in curriculum decisions to help their students develop and exercise their conscientização. As discussed in Chapter 2.2, the scholar academic ideology is least humanizing because the student is seen as neophyte and in need of the storage facility of their mind to be filled with the educator's knowledge to make the student whole (King & Brownell, 1966; Schiro, 2013). The social efficiency ideology increases the level of humanizing the student because then the student is seen to “provide the energy inputs that work to transform themselves into suitable educational products” (Schiro, 2013, p. 92); however, because all of the focus of the activities and curriculum are geared towards preparing the student for future, there is little regard for the student while developing these skills (Gagne, 1966; Schiro, 2013). While the learner centered ideology humanizes students by seeing them as whole and capable of meaning making, the main focus of the ideology is inward and developing

their self-concepts, so they will take ownership of their learning and become lifetime learners (Schiro, 2013). Learner centered ideology is missing the conscientização component. When the conscientização component is included, the ideology transforms into the social reconstruction ideology, where not only are the students humanized and seen as makers of knowledge, they are taught how to read the world around them and humanize other people while developing and exercising their conscientização.

### ***Overall Curricular Decisions***

The social efficiency ideology is the most influential ideology of curriculum decisions, based on these English/Literacy educators. 42 educators responded “skills needed for students to be successful in the workplace” is the first or second most influential on their curricular decisions. The scholar academic ideology came in second with 32 educators selecting “standards set by the state” as their first or second most influential ideology on their overall curricular decisions. The social reconstruction ideology came in third with 23 educators selecting “topics of inequality or injustice that affect students in their everyday life” as their first or second most influential ideology on their overall curricular decisions. The learner centered ideology came in last with only 19 educators choosing “topics that the students are most interested in” as the first or second most influential on their curricular decisions.

Please rank the following statements in the order they most influence your curricular decision making.

- 1 - most influential
- 2 - second most influential
- 3 - third most influential
- 4 - least influential



	Standards set by the State	Skills needed for students to be successful in the workplace	Topics that the students are most interested in	Topics of inequality or injustice that affect students in their everyday life
1	18	26	9	6
2	14	16	10	17
3	7	5	28	19
4	20	12	10	17

Figure 4.2.1 - Ranked Influential Statements on Overall Curriculum

### ***Selecting Text and the Reading Curriculum***

The learner centered ideology is the most influential ideology for reading curriculum and text selection. 48 educators selected “whatever the student is interested in” as the first or second most influential reason. The social reconstruction ideology came in second with 44 educators choosing “texts of any type that involve social issues the student is interested in” as their first or second most influential reason when creating their reading curriculum or selecting text. The social efficiency ideology came in third with 22 educators choosing “short passages and articles that will help the student score high on standardized tests to get into college” as the first or second most influential reason when creating their reading curriculum or text selection. The scholar academic ideology came in last with only 5 educators stating “your favorite novel” as the first or second most influential reason when creating their reading curriculum or text selection.

<p>When encouraging students to read, please rank the statements in the order in which they influence your curricular decision making for texts.</p> <p>1 - most influential  2 - second most influential  3 - third most influential  4 - least influential</p>				
	Your favorite novel	Short passages and	Whatever the	Texts of any type

		articles that will help the student score high on standardized tests to get into college.	student is interested in.	that involve social issues the student is interested in.
1	1	11	30	17
2	4	10	18	27
3	17	23	9	10
4	37	15	2	5

Figure 4.2.2. - Ranked Influential Statements on Selecting Text and Reading Curriculum

### ***Writing Assignments and the Curriculum***

All four ideologies are close in influential power when it comes to determining writing assignments and the curriculum. 31 educators said the social efficiency writing assignments like “responses to prompts to help them develop their skills in writing responses for pre-college standardized texts” were the first or second most used types of writing assignments in their curriculum. 30 educators said the social reconstruction writing assignments like “a research response to a current issue impacting society” were the first or second most used types of writing assignments in their writing curriculum. 29 educators chose scholar academic writing assignments like “short passages that emphasize the proper use of grammar and other writing component standards” were the first or second most used types of writing assignments in their writing curriculum. 28 educators chose learner centered writing assignments like “free writing about whatever they want to” were the first or second most used types of writing assignment in their writing curriculum.

When encouraging students to write, please rank the statements in the order in which they influence your curricular decision making for writing assignments.

1 - most influential

2 - second most influential

3 - third most influential 4 - least influential				
	Short passages that emphasize the proper use of grammar and other writing component standards	Responses to prompts to help them develop their skills in writing responses for pre-college standardized tests	Free writing about whatever they want to	A research response to a current issue impacting society
1	13	14	14	18
2	16	17	14	12
3	17	9	14	19
4	13	19	17	10

Figure 4.2.3. - Ranked Influential Statements on Writing Assignments and the Curriculum

### ***Active Listener Activities and the Curriculum***

By far the social efficiency ideology has taken over the influence on educators in Oklahoma with 53 educators selecting the first or second objective of their active listener activities is “so the student can develop the active listening skills needed to be successful in everyday adult life.” The learner centered ideology came in second with 27 educators choosing the first or second objective of their active listener activities is “so the student can learn more about topics they are interested in.” The social reconstruction ideology came in third with 22 educators stating the first or second objective of their active listener activities is “so the student is more aware of how social inequalities are affecting people.” The scholar academic ideology came in last place with only 16 educators selecting “so the student can be filled with the knowledge of the expert speaking” as their first or second objective for their active listener activities.

Please rank the statements in the order in which they influence your curricular decision making about active listener activities.  1 - most influential 2 - second most influential 3 - third most influential 4 - least influential				
	So the student can be filled with the knowledge of the expert speaking	So the student can develop the active listening skills needed to be successful in everyday adult life.	So the student can learn more about topics they are interested in.	So the student is more aware of how social inequalities are affecting people.
1	3	44	4	8
2	13	9	23	14
3	13	4	21	21
4	30	2	11	16

Figure 4.2.4. - Ranked Influential Statements on Active Listening Activities and the Curriculum

### ***Effective Speaking Activities and the Curriculum***

Overwhelming, the scholar academic ideology came in first with 52 educators selecting the first or second reason behind their effective speaking activities was “so when the student is an expert in the field, they can transmit their knowledge effectively to other people.” The social reconstruction ideology came in second with 31 educators choosing the first or second reason behind their effective speaking activities was “so the student can effectively educate and influence people about the effects of social inequalities.” The social efficiency ideology came in third with 29 educators stating the first or second reason behind their effective speaking activities is “so when the student is an adult, they can be a successful business person.” When planning effective speaking activities only six educators use the learner centered reasoning of “If students

do not like speaking, then they should not have to learn how to be an effective speaker” as their first or second reason behind their speaking activities.

Please rank the statements in the order in which they influence your curricular decision making about effective speaking activities.				
1 - most influential 2 - second most influential 3 - third most influential 4 - least influential				
	So when the student is an expert in a field, they can transmit their knowledge effectively to other people.	So when the student is an adult, they can be a successful business person.	If students do not like speaking, then they should not have to learn how to be an effective speaker.	So the student can effectively educate and influence people about the effects of social inequalities.
1	37	9	2	11
2	15	20	4	20
3	7	27	3	22
4	0	3	50	6

Figure 4.2.5. - Ranked Influential Statements on Effective Speaking Activities and the Curriculum

### ***Discussion about Influences of Curriculum Decision Making***

Before even examining the humanizing aspect of influences of curriculum making decisions, the question begs to be asked, as a collective whole, what is going on with Oklahoma English/Literacy educators’ curriculum making decisions? The curriculum ideology behind the curriculum decisions they are making are extremely inconstant in the four areas of basic language skills. Except for their most influential ideology of writing and listening, their overall influences do not coincide with their first and second selections for each basic language skill area of curriculum.

By looking at their overall selections for influences of curriculum ideology on curriculum decisions, it appears that educators have not humanized their students and are not working towards helping them develop and exercise their conscientização. In their overall selections, the influences of the pressures of standardized testing, college prep movement, and the additional pressures of having to teach the standards are reflected. However, if one inspects the influences behind the curriculum decisions being made, one will see a different story. In text selection and the reading curriculum, most educators have humanized their students and see them as capable of selecting their own text and reading those texts to develop their conscientização through learning about social issues. While writing and listening are still mainly focused on preparing for a successful life as an adult, there is an underlying humanization factor trying to surface to the top. Effective speaking has long been plagued with the objective scholar academic viewpoint that there is one correct one to be an effective speaker and the tradition of “Let me fill your head with that knowledge, which is reflected in this data. Also reflected in the data is the consideration of allowing students to start using their voice to discuss social issues, which shows the development in educators’ conscientização as humanizing their students and starting to see them as agents of change.

Influences of Curriculum Ideology on Curriculum Decisions					
	Overall	Reading	Writing	Listening	Speaking
First	SE	LC	SE	SE	SA
Second	SA	SR	SR	LC	SR
Third	SR	SE	SA	SR	SE
Fourth	LC	SA	LC	SA	LC
SE - Social Efficiency; SA - Scholar Academic; SR - Social Reconstruction; LC - Learner Centered					

Figure 4.2.6. - Influences of Curriculum Ideology on Curriculum Decisions

## How Likely Are Educators to Discuss or Take Action about Human Rights Issues

In this section of the survey, educators were asked to rate themselves on a scale of 1-10, how likely they were to discuss or take action about human rights issues. For the purpose of analyzing and discussing the data, subcategories were created:

0-1	Not at all
2-4	Probably Not
5	Maybe
6-8	More Than Likely
9-10	Extremely Likely

Figure 4.2.7. - Ratings for How Likely Survey Questions

79 responses to the survey were logged; although, 21 people exited the survey before completing this section. Therefore, there are 58 responses for the ranking section of the survey. All of which are verified to be either an K-12 English Educator, School Librarian, English Professor, or English Education Professor in the state of Oklahoma.

### ***Discussing Human Rights Issues with Students, Other Educators, and Administrators***

A trend that can be seen in these three questions is that educators are less likely to talk about human rights issues as the perceived power of the other person increases. Power in the education system typically is viewed in a scholar academic hierarchical format. Students have the least amount of power, teachers have more power than students but not as much power as administrators, and administrators have the most amount of power.

37 educators responded they are extremely likely to talk about human rights issues with their students. 18 educators said they were more than likely to talk about human rights issues with their students. Two educators might talk about human rights issues with their students. Only one educator said they probably will not talk about human rights issues with their students.

On a scale from 0-10, how likely are you to talk about human rights issues with your students?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	1	0	0	2	2	8	8	6	31

Figure 4.2.8. - How likely are you to talk about human rights with your students?

36 educators said that they were extremely likely to talk about human rights issues with other educators. 14 educators stated they were more than likely to talk about human rights issues with other educators. Four educators said they might talk about human rights issues with other educators. Three educators said they were probably not likely to talk about human rights issues with other educators. One educator said they were not going to talk about human rights issues with other educators.

On a scale from 0-10, how likely are you to talk about human rights issues with other educators?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	1	0	2	0	1	4	3	4	7	12	24

Figure 4.2.9. - How likely are you to talk about human rights issues with other educators?

30 educators said they were extremely likely to talk about human rights issues with their administrator. 17 educators said they were more than likely to talk about human rights issues with their educator. Two said they might talk about human rights with their administrators. Four said they would probably not talk about human rights issues with their administrator. Five educators said they were not going to talk about human rights issues with their administrators.

On a scale from 0-10, how likely are you to talk about human rights issues with your administrator?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	2	3	2	2	0	2	1	8	8	9	21

Figure 4.2.10. - How likely are you to talk about human rights issues with other administrator?



### ***Discussing Human Rights Issues on Social Media and with Friends and Family***

Educators are more likely to talk to their friends and family about human rights issues than to discuss human rights issues on a social media outlet. 25 educators said they are extremely likely to discuss human rights issues on a social media outlet. Seven educators said they were more than likely to discuss human rights issues on a social media outlet. Nine educators might discuss human rights issues on a social media outlet. Nine educators probably will not discuss human rights issues on a social media outlet. Eight educators will not at all discuss human rights issues on a social media outlet.

On a scale from 0-10, how likely are you to discuss human rights issues on a social media outlet?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	5	3	3	2	4	9	1	3	3	2	23

Figure 4.2.11. - How likely are you to talk about human rights issues on social media?

39 educators are extremely likely to discuss human rights issues with their friends and family. 15 educators are more than likely to discuss human rights issues with their friends and family. Three educators might discuss human rights issues with their friends and family. One educator probably will not discuss human rights issues with their friends and family.

On a scale from 0-10, how likely are you to talk about human rights issues with your friends and family?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	1	3	2	5	8	3	36

Figure 4.2.12. - How likely are you to talk about human rights issues with your friends and family?

### ***Discussion about Educators Discussing Human Rights Issues***

Dialogue is a fundamental way of exercising one's conscientização. Although authentic, liberating dialogue in Freire's eyes is more complicated than the discussion of a human rights topic, Freire (1970/2018) reiterates:

And since dialogue is the encounter in which the united reflection and action of the dialoguers are addressed to the world which is to be transformed and humanized, this dialogue cannot be reduced to the act of one person's "depositing" idea in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants. (p. 88-89)

These simple scale questions cannot answer if educators are engaging in authentic, liberating dialogue about human rights. However, the data does give hope to the possibility that most educators are willing to try to engage in the dialogue process about human rights and are working towards developing their conscientização to be able to exercise their conscientização in authentic, liberating dialogue.

### ***Taking Action about Human Rights Issues***

Educators were asked how likely they are to take action about human rights issues in five different ways: (1) speak up for someone who is having their human rights violated, (2) write their congressperson about a human rights issue, (3) participate in a protest, (4) read about human rights issues, and (5) write articles (opinion, academic, or research) about human rights issues. While the lowest score for speaking up for someone was five and 43 educators said they are extremely likely to speak up for someone, the methods of speaking up for someone had varying results. The most likely way educators are willing to take action against a human rights issue is to read about it.

**Speaking Up for Someone.** 43 educators said that they are extremely likely to speak up for someone who is having their human rights violated. 14 educators said they are more than likely to speak up for someone who is having their human rights violated. One educator stated they might speak up for someone who is having their human rights violated.

On a scale from 0-10, how likely are you to speak up for someone who is having their human rights violated?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	0	1	6	4	4	14	29

Figure 4.2.13 - How likely are you to speak up for someone who is having their human rights violated?

**Writing Your Congressperson about a Human Rights Issue.** 22 educators said they were extremely likely to write their congressperson about a human rights issue. 20 educators said they were more than likely to write to their congressperson about a human rights issue. Three educators said they might write their congressperson about a human rights issue. Nine educators said they would probably not write their congressperson about a human rights issue. Four people said they would not write to their congressperson about a human rights issue.

On a scale from 0-10, how likely are you to write your congressperson about a human rights issue that is important to you?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	3	1	5	1	3	3	6	9	5	6	16

Figure 4.2.14 - How likely are you to write your congressperson about a human rights issue that is important to you?

**Participating in a Protest.** 15 educators said they are extremely likely to participate in a protest. 21 educators said they more than likely would participate in a protest. Seven educators might participate in a protest. Seven educators probably would not participate in a protest. Eight educators would not participate in a protest.

On a scale from 0-10, how likely are you to participate in a protest?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	6	2	3	4	0	7	3	9	9	5	10

Figure 4.2.15 - How likely are you to participate in a protest?

**Reading about Human Rights Issues.** 46 educators are extremely likely to read about human rights issues going on. 11 educators are more than likely to read about human rights issues. One educator might read about human rights issues.

On a scale from 0-10, how likely are you to read about different human rights issues going on in the world?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	0	1	2	4	5	6	40

Figure 4.2.16 - How likely are you to read about different human rights issues going on in the world?

**Writing about Human Rights Issues.** Nine educators said they are extremely likely to write an article about human rights issues. 24 educators said they are more than likely to write an article about human rights issues. Ten educators said they might write an article about human rights issues. Seven educators said they probably will not write an article about human rights issues. Eight educators said they would not write an article about human rights issues.

On a scale from 0-10, how likely are you to write articles (opinion, academic, or research) about human rights issues?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	5	3	1	1	5	10	10	7	7	2	7

Figure 4.2.17 - How likely are you to write articles (opinion, academic, or research) about human rights issues?

### ***Other Ways Educators Take Action about Human Rights Issues.***

Educators were given an opportunity to write in other ways they take action about Human Rights Issues. After pattern coding the data, three themes emerged: (1) political action, (2)

education, and (3) enhance the social climate. There were two statements that fell into the category of “discussion” which will be discussed in the next discussion section of Chapter 4.3.

There was one dissonant statement.

**Dissonant Statement.** The dissonant statement reads “Mostly by pointing out the fallacy of social justice as a Stalinist construct for the most part that ignores the teachings of John Locke.” There were no academic articles found on social justice being a Stalinist construct. There was one non-academic article found, which could possibly have a connection to this statement. Coulombe (2016) wrote an article titled “Social Justice Warriorism as the New Communism.” The article starts with a lengthy quote from the non-fiction book *The Gulag Archipelago* (1973) by Russian novelist, Aleksandr Solzhenitsyn, recalling Stalin putting people in the gulag for not applauding long enough or loud enough for him. Coulombe (2016) goes on to write, “Social justice warriorism has been slowly suffocating popular culture and the education system like some kind of medieval crushing torture” (n.p). She describes four situations where professors were forced to resign or suspended due to offensive comments. She then quotes Sommers calling social justice the “axis of intolerance” (Coulombe, 2016, n.p).

Sommers is author and philosopher, who frequently criticizes feminism for having gone too far (American Enterprise Institute, 2016). She is the resident scholar for American Enterprise Institute and studies the politics of gender and feminism and freedom of expression, along with hosting a YouTube show called “The Factual Feminist” (American Enterprise Institute, 2021). Sommers currently co-hosts a podcast called “The Femsplainers” and has been featured on “The Ben Sharpio Show” podcast. American Enterprise Institute is highly criticized by Greenpeace for being a “Koch Industries Climate Denial Front Group” (Greenpeace, 2017). Other advocacy groups have labeled American Enterprise Institute as a neoconservative think tank

(SourceWatch, 2019; DeSmog Blog, 2019; LittleSis, 2021; Union of Concerned Scientists, 2013; ExxonSecrets, 2013; Right Wing Watch, 2021; Conservative Transparency, 2021). While no evidence of can be found of Sommers directly linking social justice with communism, both Coulombe and Sommers have multiple anti-feminist publications and are associated with the Alt-Right.

As for the section of the original statement, which states “that ignores the teachings of John Locke.” John Locke is widely known for two specific teachings: laissez-faire capitalism and rugged individualism. “LOCKE ASSUMES that all of those who enter into the original covenant by which civil society is instituted have their own personal possessions in whatever extent” (Moulds, 1965, p. 97). This is direct conflict with communism, where there is no personal property (Marx & Engels, 1848/2015).

While there are no found peer-reviewed academic articles connecting social justice, Stalinism, and ignoring the teaching of John Locke, it appears the statement from the educator has origins of disinformation from the Alt-Right anti-feminist movement.

**Political Actions.** Educators have found ways to take action about human rights issues through various political actions. Some educators mentioned they vote in every local and national election, along with working the polls on election day making it possible for other people to also vote. Other political actions educators engage in are participating in union political action groups, petitions, and donating money.

**Education.** The category of “Education” can be broken down into two subcategories: self-education and educating others. Methods of self-education teachers are engaging in include social emotional learning to help process change, increasing self-awareness about privilege, webinars, and professional development. The category of educating others can be separated into

two subcategories: inside the classroom and outside the classroom. Inside the classroom, educators have been focusing their curriculum around social justice and white male privilege, providing service learning opportunities for students, modeling respect, and not allowing students to disrespect each other. Outside the classroom, educators have been serving as counselors, being a guest speaker about human rights issues, and organizing group presentations.

**Improve the Social Climate.** Educators improve the social climate by serving on equity committees to provide equity in service engagement and treating everyone with respect.

### ***Discussion about Educators Taking Action about Human Rights Issues.***

Even though the circumstances of the human rights violations were not discussed, it is evident that each educator who participated in this study has the willingness to speak up for someone who has had their human rights violated. The ways in which they speak up for someone vary. Recognizing that everyone has different strengths and interests, one can argue that how one speaks up for someone is not as important as the fact that the person is actually speaking up for another human being.

### **Human Rights Issues Educators are Interested In**

In the third section of the survey, educators selected a certain amount of stars to indicate the level of interest they have in particular human rights issues. Each star level indicates an increased level of involvement. If an educator chose one star for a topic, it means they have no interest in the topic. If an educator chose two stars for a topic, it means they will read about it when they see it on the news, but they typically do not go any further in their research or action taking process. If an educator selected three stars, they would go a step beyond and start investigating the issue on their own time without any prompting, but there is no engagement about it with anyone else. If an educator selected four stars, they actively read and write about

the topic and critically discuss the issues with others. If an educator selected five stars, then the educator is involved with movements about the issue.

While educating oneself about the issues is vitally important, Freire (1970/2018) emphasizes that people cannot just bank information, they must engage in praxis, which is action and reflection. The action step after gaining information from reading is to engage in dialogue with other people about the issue (Freire, 1973). For the purpose of data analysis, the data is going to be discussed in three groups: (1) one star - not interested, (2) two or three stars - taking in knowledge, (3) four or five stars - critically engaged.

### ***All Interests***

The topic of racism has the most critically engaged educators with 42 educators choosing four or five stars. The topic of disability rights has the least amount of critically engaged educators with 17 educators choosing four or five stars; however, disability rights also has the highest amount of educators taking in knowledge about the topic with 40 educators selecting two or three stars. The topics with the most educators not interested are LGBT+ Rights and Environmentalism. LGBT+ Rights has seven educators not interested. Environmentalism has six educators not interested.

### ***Immigration***

31 educators are critically engaged with immigration issues. 27 educators are taking in knowledge about immigration issues. Zero educators are not interested in immigration issues.

### ***Children's Rights***

39 educators are critically engaged with children's rights. 18 educators are taking in knowledge about children's rights. One educator is not interested in children rights.

### ***LGBT+ Rights***



24 educators are critically engaged with LGBT+ rights. 26 educators are taking in knowledge about LGBT+ Rights. Seven educators are not interested in LGBT+ rights.

### ***Environmentalism***

25 educators are critically engaged with environmentalism. 27 educators are taking in knowledge about environmentalism. Six educators are not interested in environmentalism.

### ***Freedom of Expression***

34 educators are critically engaged with freedom of expression issues. 23 educators are taking in knowledge about freedom of expression issues. One educator is not interested in issues concerning freedom of expression.

### ***Criminal Legal System***

24 educators are critically engaged with the criminal legal system issues. 33 educators are taking in knowledge about the criminal legal system issue. One educator is not interested in issues within the criminal legal system.

### ***Disability***

17 educators are critically engaged with disability rights. 40 educators are taking in knowledge about disability rights. Zero educators are not interested in disability rights.

### ***Women's Rights***

35 educators are critically engaged with women's rights. 23 educators are taking in knowledge about disability rights. Zero educators are not interested in Women's Rights.

### ***Poverty and Economic Inequality***

40 educators are critically engaged in issues of poverty and economic inequality. 16 educators are taking in knowledge about poverty and economic inequality. Two educators are not interested in poverty and economic inequality.

## ***Racism***

42 educators are critically engaged in issues about racism. 15 educators are taking in knowledge of issues about racism. One educator is not interested in issues about racism.

Please fill in the corresponding stars for how each human rights issue relates to your personal life.					
<b>1 star</b> - I have no interest.					
<b>2 stars</b> - I read about it when I see it in the news.					
<b>3 stars</b> - I investigate what is going on in this issue on my own time without any prompting.					
<b>4 stars</b> - I actively read and write about it, along with critically discussing the issue with others.					
<b>5 stars</b> - I take time out of my schedule to actively be involved with movements about the issue.					
Interests	1	2	3	4	5
Immigration	0	8	19	18	13
Children's Rights	1	4	14	18	21
LGBT+ Rights	7	13	13	18	6
Environmentalism	6	7	20	17	8
Freedom of Expression	1	11	12	17	17
Criminal Legal System	1	12	21	14	10
Disability Rights	0	17	23	7	10
Women's Rights	0	6	17	16	19
Poverty & Economic Inequalities	2	2	14	21	19
Racism	1	4	11	18	24

Figure 4.2.18 - How each human rights issues relates to your personal life.

## ***Other Rights Issues Educators are Interested In.***

Educators also had an opportunity to write in other rights issues they are interested in. Six themes emerged from their write-ins: (1) education, (2) animal rights, (3) labor rights, (4) religious rights, (5) healthcare rights, and (6) individual rights. Education had six subcategories:

inequity within the education system, integrity, common sense, social emotional learning for teens, and sexual education.

### ***Discussion about Human Rights Topics Educators are Interested In.***

While the theme of education shows the vast array of topics to be discussed with in education rights, the theme of religious rights shows the dichotomy of ideas within a certain theme. One statement says, “freedom from religion.” The other statement says, “religious respect.” Both statements are approaching religious rights from very different perspectives. This is why it is essential to dig deeper and ask critical questions about why educators are interested. For example, looking at the topic of immigration, people can be interested in immigration for different reasons. One reason can be that they are concerned about homeland security and halting illegal immigration. Another reason can be that they are concerned with the well being of the migrants. One is a dehumanized view on immigration. The other is a humanized view on immigration.

The important point of this data is that it shows that educators are interested in the topic. Whenever there is a topic that both the oppressor and the oppressed are interested in, it creates a space for dialogue. Having a space for dialogue creates hope for liberation, freedom, and true democracy. If someone is not even interested in a topic, then it shuts down any possibility of hope and dialogue.

### **Overall Reflection and Discussion of the Survey**

The data shows the true nature of where Oklahoma English/Literacy educators are on their journey to humanizing other people and in turn reaching full humanity ourselves. Freire emphasizes the importances of continuing the journey to humanizing other people and obtaining liberation, freedom, and true democracy:

Liberation, a human phenomenon, cannot be achieved by semi humans. Any attempt to treat people as semi humans only dehumanizes them. When people are already dehumanized, due to the oppression they suffer, the process of their liberation must not employ the methods of dehumanization. (p. 66-67)

Oklahoma English/Literacy educators must continue critical reflections, engaging in praxis, and strive to see everyone as humans; otherwise they will continue to oppress their students, themselves, and the people around them.

### **Chapter 4.3**

#### **Taking a Closer Look at Parker**

To humanize the person who gave the dissonant response in the area of other ways they participate in social justice activities, they will be referred to as Parker throughout the rest of the dissertation. From the information on the survey, Parker has the potential to develop and exercise their conscientização provided they are open to empirical evidence about human rights issues. Except for the area of speaking activities and curriculum, the social efficiency ideology is at the forefront of all Parker's curriculum making decisions. While they are definitely not likely to discuss or take action on human rights issues, they are more than likely to talk to friends and family about human rights issues. They are also definitely likely to speak out when someone is having their human rights violated and definitely likely to read about human rights issues. Parker is critically engaged in two human rights issues. They also back individual rights.

#### **Ranking Influences on Curriculum Decision**

For Parker's overall curriculum decisions, the social efficiency ideology is the most influential, followed by the scholar academic ideology. When it comes to influencing their decisions about text selection and the reading curriculum, the social efficiency ideology is the most influential, followed by the learner centered ideology. The scholar academic ideology is the most influential when it comes to making decisions about writing activities and the writing curriculum, followed by the social efficiency ideology. To make decisions about active listening activities and curriculum, the social efficiency ideology is the most influential, followed by the learner centered ideology. For effective speaking activities and curriculum, the scholar academic ideology is most influential, followed by learner centered ideology.

<b>Parker's First and Second Influences on Curriculum Decisions</b>			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Skills needed for students to be successful in the workplace	Social Efficiency
Overall	2nd	Standards set by the State	Scholar Academic
Reading	1st	Short Passages and articles that will help the student score high on standardized tests to get into college.	Social Efficiency
Reading	2nd	Whatever the student is interested in	Learner Centered
Writing	1st	Short passages that emphasize the proper use of grammar and other writing component standards	Scholar Academic
Writing	2nd	Responses to prompts to help them develop their skills in writing responses for pre-college standardized tests.	Social Efficiency
Listening	1st	So the student can develop the active listening skills needed to be successful in everyday adult life.	Social Efficiency
Listening	2nd	So the student can learn more about topics they are interested in	Learner Centered
Speaking	1st	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic
Speaking	2nd	If students do not like speaking, then they should not have to learn how to be an effective speaker.	Learner Centered

Figure 4.3.1 - Parker's First and Second Influences on Curriculum Decisions

### **Discussing and Taking Action about Human Rights**

While Parker probably is not likely to talk to their students or on social media about human rights and is definitely not going to talk to other educators and administrators about human rights, they are more than likely to talk about human rights issues with their friends and family.

They are also extremely likely to speak up for someone who is having their human rights violated. Parker is not likely to write their congressperson, participate in a protest, or write an academic article about human rights; however, they are extremely likely to read about human rights issues going on in the world. Another way they listed that they participated in social justice activities is by “Mostly by pointing out the fallacy of social justice as a Stalinist construct for the most part that ignores the teachings of John Locke.”

### **Interest and Levels of Engagement about Human Rights Issues**

Parker is critically engaged in both immigration and freedom of expression issues. Currently, they are not interested in LGBT+ rights, environmentalism, poverty and economic inequality. They are taking in knowledge about children’s rights, the criminal legal system, disability rights, women’s rights, poverty and economic inequality, and racism.

### **Participating in the Case Study Section of the Project**

Parker did not want to participate in the case study section of the project and did not provide an email address to be contacted at.

### **Discussion about Parker**

In *Education for Critical Consciousness*, Freire (1973) quotes Pinto (1961):

Critical consciousness represents “things and facts as they exist empirically, in their causal and circumstantial correlations... naive consciousness considers itself superior to facts, in control of facts, and thus free to understand them as it pleases” (p. 44).

While Parker has the potential to develop and exercise their conscientização, Parker first must be willing to differentiate between empirical facts and disinformation circulated by those functioning within the naive consciousness. When Parker is open to empirical facts, that will open the door for authentic dialogue and hope. As they turn their naive consciousness into

critical consciousness, they will be able to release the oppressor mindset within themselves and humanize other people, along with humanizing themselves, and be able to engage in true liberation, freedom, and democracy.



## **Chapter 4.4**

### **Taking a Closer Look at Tatum**

Tatum is an K-12 English Teacher and has 16+ years of experience in education.

#### **Survey**

From the information on the survey, Tatum appears to be developing and exercising their conscientização. The social reconstruction ideology is always the first or second influencer when making curriculum decisions. While they might discuss human rights issues on social media, they are extremely likely or more than likely to talk about human rights to other people. Tatum is extremely likely to speak up for someone who is having their human rights violated. They are extremely likely to take action about human rights in three of the four ways listed on the survey. They are critically engaged in four of the human rights topics and taking in knowledge about the other six topics.

#### ***Ranking Influences on Curriculum Decision***

The social reconstruction ideology is the underlying ideology influencing Tatum's curriculum decisions. For overall curriculum decisions, the social efficiency ideology is the most influential, followed by the social reconstruction ideology. When it comes to making decisions about the reading curriculum and text selection, Tatum is most influenced by the learner centered ideology, followed by the social reconstruction ideology. To make decisions when creating writing assignments and the writing curriculum, they are most influenced by the social reconstruction ideology, followed by the learner centered ideology. For decisions about the active listening curriculum and activities, they are most influenced by the social reconstruction ideology, followed by the learner centered ideology. When making decisions about effective speaking activities and curriculum, they are most influenced by the scholar academic ideology, followed by the social reconstruction ideology

<b>Tatum's First and Second Influences on Curriculum Decisions</b>			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Skills needed for students to be successful in the workplace	Social Efficiency
Overall	2nd	Topics of inequality or injustice that affect students in their everyday life	Social Reconstruction
Reading	1st	Whatever the student is interested in	Learner Centered
Reading	2nd	Texts of any type that involve social issues the student is interested in	Social Reconstruction
Writing	1st	A research response to a current issue impacting society	Social Reconstruction
Writing	2nd	Free writing about whatever they want to	Learner Centered
Listening	1st	So the student is more aware of how social inequalities are affecting people	Social Reconstruction
Listening	2nd	So the student can learn more about topics they are interested in	Learner Centered
Speaking	1st	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic
Speaking	2nd	So students can effectively educate and influence people about the effects of social inequalities	Social Reconstruction

Figure 4.4.1. - Tatum's First and Second Influences on Curriculum Decisions

### ***Discussing and Taking Action about Human Rights***

Tatum is extremely likely to talk to students and other educators about human rights; although, they are only more than likely to talk to their administrators and friends and family about human rights. They might discuss human rights on a social media outlet. They are extremely likely to speak up for someone who is having their human rights violated and are extremely likely to write their congressperson, participate in protests, and read about human

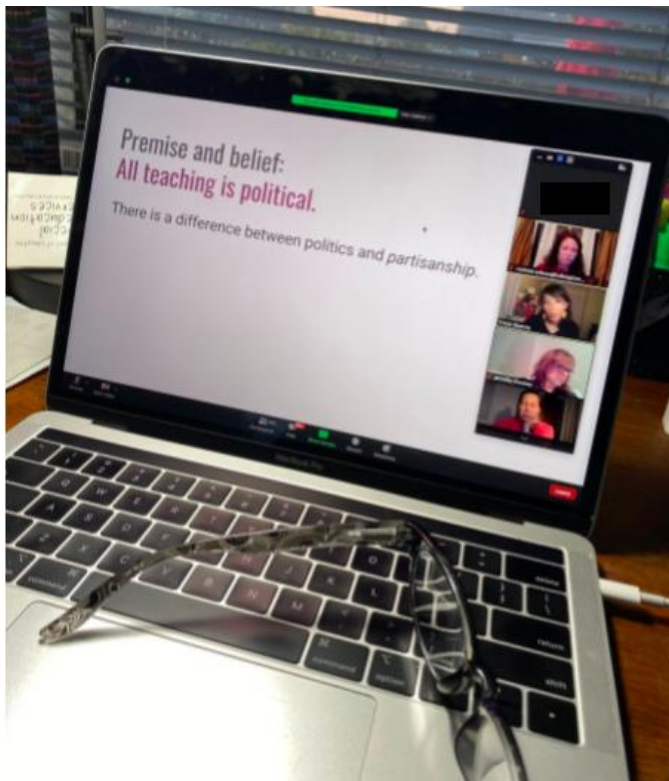
rights. They are more than likely to write an article about human rights issues. They did not mention any other ways they participate in social justice activities.

### ***Interest and Levels of Engagement about Human Rights Issues***

Tatum is critically engaged in activities concerning children's rights, freedom of expression, women's rights, and issues surrounding racism. They are taking in knowledge about immigration, LGBT+ Rights, environmentalism, the criminal legal system, disability rights, and poverty and economic inequalities. Tatum also listed education as a human right they are interested in.

### **Photo Elicitation**

1. *How have you used the time during the COVID-19 pandemic quarantine to reflect on your voice?*



Tatum included a picture of a laptop with a pair of glasses sitting on the keyboard. On the screen is a Zoom meeting with a slideshow being presented. On the slide it says, "Premise and belief: All teaching is political. There is a difference between politics and partisanship." In this response Tatum has one statement of self-awareness, one way they are developing their

conscientização, and one way they have exercised their conscientização. Their one

statement of self-awareness is understanding that because they love their students and they do not want to offend anyone. They are developing their conscientização by reflecting on four aspects of their voice: (1) the actual use of their voice, (2) the effective use of their voice, (3) the current use of their voice, and (4) how being silent is a way to use their voice. Tatum has also been exercising their conscientização by the way they treat people by asking questions and not judging them.

2. *How have you used the time during the COVID-19 pandemic to reflect on your voice?*

In this response Tatum included three pictures. One is a meme that says, “Happiness



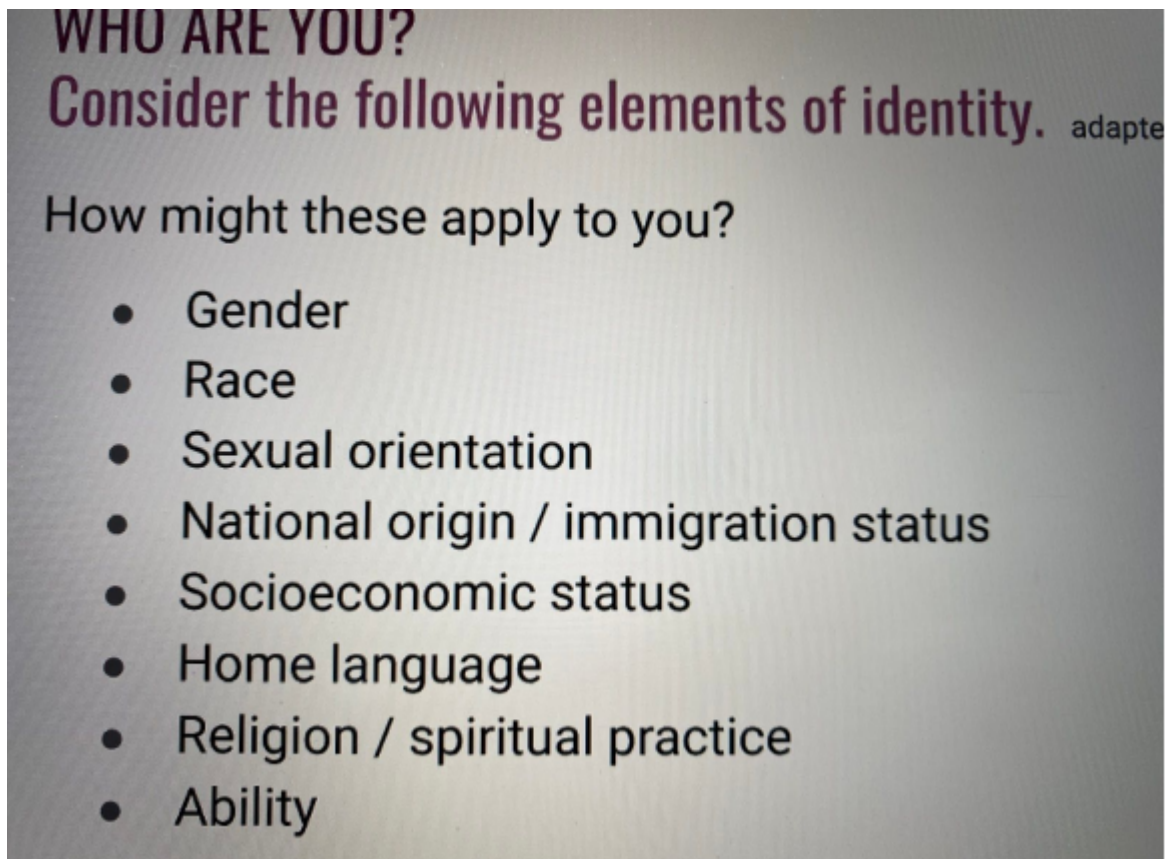
starts with you. Not with your relationships, not with your job, not with your money, not with your circumstances, but with you.” The second picture is a group picture in a classroom of their students from a leadership class they teach. The third picture is a group picture in a pool of the AP Lit students they teach.

For this response there are two ways they exercised their conscientização. There were not any

statements of self-awareness or acts of developing their conscientização. The first way they exercised their conscientização is using their voice to share kindness and happiness

by having conversations with their students about how they were doing and creating uplifting TikToks and other messages with their students. The second way they exercised their conscientização is by encouraging their students to use their voices to share kindness and happiness.

3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?*



To help answer the question, Tatum added a screenshot of a slide from the anti-bias professional development they attended. The slide reads, “Who Are You? Consider the Following Elements of Identity. How might these apply to you?” Then there is a bullet-pointed list of the elements of identity: gender, race, sexual orientation, national

origin/immigration status, socioeconomic status, home language, religion/spiritual practice, and ability.

In this response two instances of self-awareness and one act of developing their conscientização. There were no acts of exercising their conscientização. The first instance of self-awareness was recognizing the activity was difficult for them. The second instance of self-awareness was realizing there are some things they haven't thought about before but at the same time realizing there are some things that they already know. The speaker of the professional development session "suggested that during different times, different circumstances, we may prioritize these differently," referring to the different sections of one's identities. Tatum had not given thought to how even though someone might be a lesbian, Black, and Cuban that at depending on the situation one might prioritize being Cuban over the other sections of the identities, while sometime they might prioritize being a lesbian over being Black or Cuban. What they did understand about identity was that "we all come with different experiences, talents, home lives, and more." Their one way of developing their conscientização was attending the anti-bias professional development session.

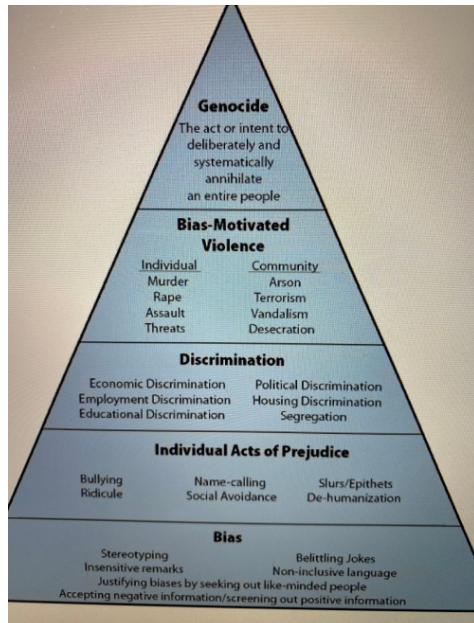
**4. *During the COVID-19 pandemic quarantine, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

To help answer this question, Tatum added a screenshot of the Pyramid of Hate (Anti-Defamation League, 2018). The Pyramid of Hate is separated into five sections. The sections proceed as follows from bottom to top: Bias, Individual Acts of Prejudice,



Discrimination, Bias-Motivated Violence, and Genocide. Within each tier are examples of actions that would be considered in the corresponding tier.

For this response Tatum had three statements of self-awareness, two acts of



developing their conscientização, and three acts of exercising their conscientização. In the first statement of self-awareness, they acknowledged the fact, “not all students benefit from attending school,” “really bothers” them. In the second statement of self-awareness, Tatum realized that they are a welcoming teacher based on “how the students respond” to them. In the third statement of self-awareness, Tatum admits, “but I know I

could do more.” Their first act of developing their conscientização was to use the Pyramid of Hate to explore the world around them. Their second act of developing their conscientização was to analyze “how these institutions are geared for white people, mostly men.” Their first act of exercising their conscientização was by stating the truth about white privilege and schools: (1) “White privilege is very real.” and (2) “Schools are there to serve the community, however, not all students benefit from attending.” Their second act of exercising their conscientização is by striving “to be the teacher that welcomes everyone.” Their third act of exercising their conscientização is the creation of “lasting connections” that are kept with graduating seniors.

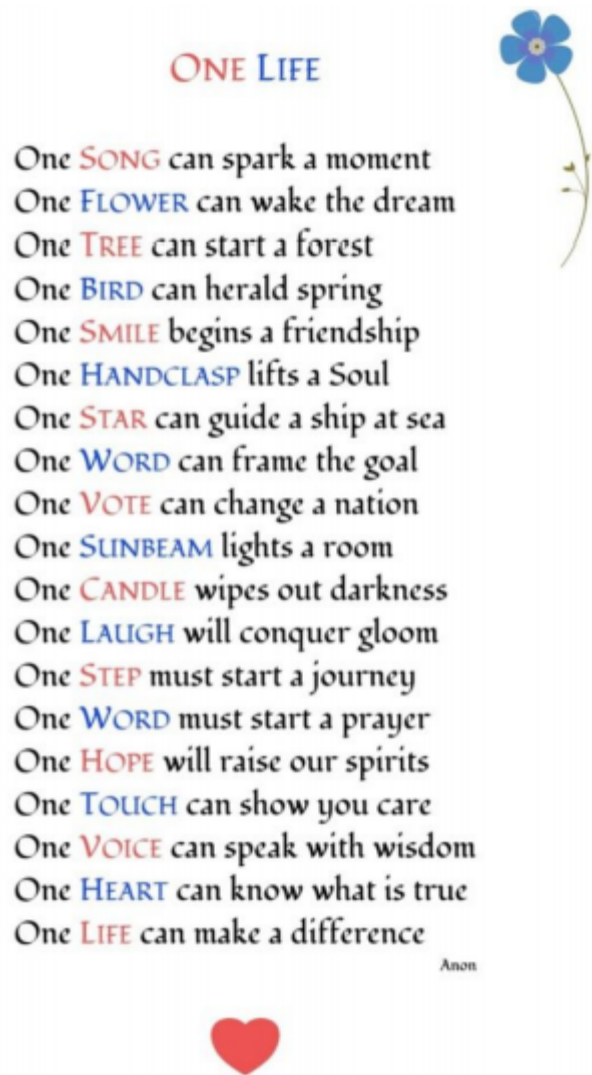
5. *During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?*

For this response, Tatum added a screenshot of a 19-line poem titled “One Life” by Anonymous. The theme of the poem is about how one action can make a difference.

In this response Tatum has one statement of self-awareness, three acts of developing their conscientização, and three acts of exercising their conscientização. Their one statement of self-awareness is knowing that one way they are comfortable using their voice by lifting up others. Any form of reading is developing one’s conscientização; therefore, Tatum taking up reading poetry is one act of conscientização. Writing poetry to help them “deal with the frustration and stress of what is going on in society” is another way they are developing their conscientização. The final way they are developing their conscientização is by considering the act of letting others read their poetry, which might be a way for them to help others. Often poetry is pushed to one side. By making the statement “Poetry offers healing,” it is an act of exercising their conscientização by speaking the truth to the healing benefits of poetry. The second act of exercising their



conscientização is by sharing poetry with others. The third act of Tatum exercising their conscientização is by using their voice “to lift others.”



Direct Quotes Revealing Self-Awareness and the Development and Exercise of Tatum’s Conscientização	
Question	Tatum’s Self-Awareness
1	“I love my students and do not want to offend anyone.”

3	“This activity was difficult for me in some respects.”
3	“That is something that I have not really thought about.”
3	“I do know we all come with differing experiences, talents, home lives, and more.”
4	“That really bothers me.”
4	“I think I do that based on how the students respond to me.”
4	“But I know I could do more”
5	“This is one way that I feel comfortable sharing it.”
Question	Developing Tatum’s Conscientização
1	“I have been reflecting on using my voice”
1	“How to use my voice effectively”
1	“How do I currently use my voice.”
1	“I have been thinking about how even being silent is another way to use your voice.”
3	“While attending a virtual PD, titled, “Get Free: Anti-Bias Literacy Instruction for Stronger Readers, Writers, and Thinkers”
4	“That slide and the discussion that followed really allowed me to delve into the world around me.”
4	“I thought about institutions and how these institutions are geared for white people, mostly men.”
5	“I have taken up reading”
5	“I have decided to write poetry to help me deal with the frustration and stress of what is going on in society.”
5	“Maybe I can help others in this tender way.”
Question	Exercising Tatum’s Conscientização
1	“I decided it’s best to ask questions and learn, not make assumptions or ignore.”
1	“I do not judge them.”
2	“I held interviews with them, which were actually conversations about how they were and if they had any needs.”

2	“We made TikToks and sent uplifting messages to others.”
2	“I feel like I used my voice to share kindness and happiness”
2	“While encouraging them to do the same.”
4	“White privilege is very real.”
4	“Schools are there to serve the community, however, not all students benefit from attending.”
4	“I strive to be the teacher that welcomes everyone.”
4	“The lasting connections that I keep with my graduating seniors.”
5	“Poetry offers healing.”
5	“I started sharing it with others.”
5	“I did share it with a group that I am a member of.”
5	“I use my voice to lift others.”

Figure 4.4.2. - Direct Quotes Revealing the Develop of Tatum’s Conscientização

## Interview

Tatum did a 47 minute and three second follow up interview to the five photo elicitation questions.

### *1. How have you used the time during the COVID-19 pandemic to reflect on your voice?*

Let me give you a little bit of my background. My bachelor's degree from University of Oklahoma is in psychology. While doing social work with a federal program called Head Start, I realized that my calling really was teaching. I took some time to contemplate which grade level I wanted to teach. Because I didn’t understand the foundational development of children, I decided that I really wanted to start from the beginning and really learn through experience, so I did early childhood and started teaching first grade. When I completed my Masters in reading specialist, I decided to

move up to fourth grade and taught ELA. Now I've done three years here at the high school.

No matter what grade I taught one lesson I learned as a social worker for Head Start stuck with me: the importance of listening and asking questions. As a social worker for Head Start, I had to work with the parents. I felt like listening was really just the best way to do it. My philosophy was listening and then asking questions, then sometimes reflecting back on what they say, you know, just for clarification purposes. My first grade parents were much like my Head Start parents. I really had to just listen and ask questions with them.

When I moved up to high school, administration gave me senior English and AP Lit. I love it. My thought was, "OK, I'll go back to that whole first grade experience, and I'll start asking questions and listening." Except this time I wasn't listening and asking the parents the questions, I was listening and asking the students the questions. I love the opportunity to just talk with these students because you can't tell someone, who thinks they know everything, What's What. Overall, I really have enjoyed my seniors and hearing what they think about things and how they process things.

But going back to the picture of the laptop I included in my response, when I saw that slide, I was like, "That's it right there. Well, teaching is political." Before when I thought about politics, I originally thought it was like voting and Republican and Democrat. I had always thought to myself, "No, I'm not going there. I'm going to let them talk about it when that comes up, but I'm not going to express my opinion." But then I started thinking, "you know what? Silence is also saying something too." This

really got me thinking about what in life is political other than politics. I feel like politics isn't always what is political. Life is political, too. Teaching is political.

I'm not sure if I can expand on the phrase all teaching is political, but that it isn't not about voting, it's not about Republican or Democrat, and that it means more. I'm still developing what it all means by all teaching is political, but I can try to explain a little bit more. I mean by all teaching is political I guess in respect to things like so we all have different identities that we carry, like I'm a mother, I'm a wife, I'm a teacher. I'm caucasian. I have a master's degree. When we're looking at the political aspect of identity, we all have a natural bias. If you are aware of it, you can kind of help not show your bias. I mean, like you better understand by asking questions to eliminate bias. I don't know. I want my space to be a safe space. I don't want the students to be embarrassed to think out loud.

**2. *How have you used the time during the COVID-19 pandemic to reflect on your voice?***

It's been really hard. I feel like I've had a roller coaster of emotions. In March and April, I was depressed because I'm not getting to do what I love to do. It's just really hard to rally and, you know, take care of business. No matter how I felt I still had to continue to move with my students; although, it was really ridiculous with our district. I don't know about yours, but the requirements were not rigorous. Regardless of the district's decisions, I still needed to prepare my AP kids for the exam. However, with everything going on with the pandemic, they just needed time to talk. To give them the opportunity to talk, during our class time Zoom meetings, I would start by opening with, "Who's got some good news to share?"

That's kind of how it started: embracing my mantra of happiness and focusing on using my voice to share kindness and happiness, while encouraging them to do the same. Sharing kindness and happiness during the pandemic is important to me because I feel like as a teacher, it's my job to offer some sort of hope. I'm always about kindness. All the time I tell them, "when I grow up, I want to be kind. I feel like kindness is a characteristic of good people.

I feel really bad for my seniors because they didn't get to do anything seniors would normally get to do during their senior year. I knew that they were really down. To spread happiness and kindness, my thought was to get them to laugh again, to laugh and to light up a little, and to realize we're okay.

I feel like the pandemic was more than the pandemic with the social injustices going on in different cities and how people were being mistreated. People were even mistreated here in small town America. Most of the people living in my town are poor. How many times have people just passed by and they've been invisible as well? There was a lot of sadness. I'm not sure if I changed anyone's social reality, but hopefully it made them realize that they have more to offer and it drew them out of their internalization.

**3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?***

The whole idea of me unknowingly suffocating someone else's voice because I didn't think about or acknowledge their individual identities terrifies me because I feel like by doing that I've excluded someone and that has never been my intention since I've moved up to high school. I like to include everyone in what we're doing in class and

some people are more I don't know, they don't want to participate in the group setting, but they can absolutely write: writing poetry or writing stories or just writing reflections. I feel like they're safe and they don't feel like they'll be persecuted for being different when they're talking about things like gender and race and sexual orientation.

I wasn't raised to look at someone's physical characteristics, so I think that's why I just don't think about individual identities. People are people to me. I look for different talents the students have, then I try to highlight those talents to help build a rapport and kind of find a connection. I feel like that is role modeling in a way to students. I'm a lifelong learner, and I want them to be that way. I feel like if you get to know different types of people with different interests and talents, then it can make your life more rich.

I'm now more aware of individual identities and their complexities, but I still feel like there's a balance there when it comes to not suffocating other people's voices. I want for them to realize you don't know everything and you never get to know everything, but it's okay to be interested and still grow. You know I don't even know how to address how being more aware of individual identities and their complexities can help me not suffocate someone's voice. I'm just not sure.

I don't want to quiet anyone. I want them to have filters because that is a good skill to develop. I feel like you should have a filter and know how to communicate and how to disagree. Opinions and facts are not the same thing. I feel like if you have an opinion, you should base it back on facts.

A student, not last year, but the year before wrote about the Earth being flat. I don't agree with that first of all, but he was able to find some research. I would say it was weak, but still, I let him write about it, and I read it and tried to be open minded. I didn't

talk about it in class as far as he's wrong. I would never do that. If you tell students they're wrong about their opinions, then, I mean, where do they go from there? I think that damages your relationship. I guess it goes back to that: I hope that I don't quiet their voice or focus on my bias.

***4. During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

First of all, I mean, I don't have a God complex. I know I am not the end all be all. I don't think that being a teacher who welcomes everyone is enough for all students to benefit from attending school. What I hope is that my attitudes are noticed from other professionals in my building. I hope that because I know that there are students that will not open up to me or I just won't be their person. But I do hope they have one somewhere here.

I have a different population here. You know, look at the advanced students. They open up to teachers. They have good connections with multiple teachers in the building throughout every year. They're also more confident. When we're talking about students with like transgender, or, you know, L..G...B..., I just think they don't have good connections. I hope they find at least one teacher who cares. I think that they know I care, and I do talk to them and reach out to them, but I don't insert myself if I'm not welcome. I look at their nonverbal cues. I mean, I'll ask questions and I'll say, "if you're comfortable answering this question, I'd love to know." This is just one example of how public school reaches everyone who is here, but not always in a good way.

How do I plan to address administration about the fact that not all students benefit from attending school?!? I don't know. I don't know that I would. I don't feel like that



would do anything. Well, that's a statement right there, isn't it? I feel like talking with my peers would do something. Maybe it's a bottom up kind of a thing when you start with the generals, and now move up towards admin at the top. I know that I can make some simple changes as far as reading selections and writing assignments that could make a difference in my classroom. As for my student council class, they know that I expect more from them. I am always telling them, "You better treat everyone better than you treat yourself."

I have been thinking about how to address the fact that institutions are geared towards white people, mostly men. It's difficult because my on-level English is British literature, so white men are pretty much the majority. However, I have a new principal this year, who I really like. Her thought is "We're preparing them for the future. It doesn't mean you have to do canon work. Shakespeare is not something they have to know to be successful in life." One side of my brain is like, "Holy cow! Are you serious? I shouldn't be teaching Shakespeare? This is British literature!" But I get where she's coming from, they're never going to be tested on Shakespeare in life. In light of everything, I feel really good that I can make some conscientious changes.

I was going to make book bags for my AP kids. Normally, I wouldn't predetermine my books before school started because I like to have input. I'm actually really contemplating taking two of the books out and giving them two free choices. The other ones I have are not written by white men at all. I am going to do more multicultural uplifting stories. *The Color Purple* is fantastic. It doesn't start out super uplifting, but it certainly is uplifting in a way, and that's an African-American boys book. The other book

I selected is *A Thousand Splendid Suns*, and that's Afghanistan. I believe the literature I choose is one way I can influence and hopefully broaden horizons.

**5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?***

COVID-19 seems to have limited and changed many things, which gives you opportunities for new things. I understand that I cannot control things, but COVID-19 has made a lot of changes in those things that I could control. During different times of my life, poetry has just been there as a means to express feelings and ideas. A lot of students, when they think about poetry, they don't think about modern poetry. They think about sonnets and poets from even earlier. I feel like poetry is safe. It's not like giving a speech out in public.

I'm not that kind of teacher, and I think that goes back to teaching is political. I'm not going to get on my Facebook account or my Twitter account and preach. I'm not doing that because that's not where people want to really listen. I feel like they are more comfortable to listen and have conversations in more intimate settings, like the classroom or a phone conversation.

I know poetry can bring happiness to people; although, I probably won't publish my poems, but, you know, sharing them online would be something I would do. If I wrote a poem that I really felt like I could publish, I would put the poem on Facebook. That won't bother me. I also like to share them through emails too.

**Reflection**

Tatum did a four minute and 15 second video reflection about the question: "During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet,

and other forms of texts to develop and exercise your voice?” In their reflection, there were two themes for self-awareness, three themes for developing their conscientização, and three themes for exercising their conscientização.

### ***Self-Awareness***

Two themes about self-awareness emerged in Tatum’s reflection. The first theme is “Growth.” This theme can be broken down into three categories: “Opportunity,” “Ways of Development,” and “Ways of Exercising.” Tatum recognized the opportunity for them “to hear how other schools are working with their student council to help them use their voice and reassure students that their voice is their power” (Lines 5-7). Another category of self-awareness is that they also were able to identify specific ways they were developing their conscientização. In addition, they realized the fact that the ways they were developing their conscientização far outweighed the ways they were exercising their conscientização.

<b>Self-Awareness</b>	
<i>Growth</i>	<i>Inner Understanding</i>
Opportunity	Emotions
Ways of Development	Likes and Dislikes
Ways of Exercising	

Figure 4.4.3. - Ways Tatum Practiced Self-Awareness

### ***Developing Their Conscientização***

The three themes for developing their conscientização that materialized in Tatum’s reflection were “Professional Development,” “Reading,” and “Conversations.” For “Professional Development,” they had attended several virtual professional development sessions during the COVID-19 pandemic. They also mentioned that they had been doing a lot of reading. They were

having critical conversations with their students and friends. During these conversations, Tatum focused on the listening and asking questions aspect of the conversation.

Developing Their Conscientização		
<i>Professional Development</i>	<i>Reading</i>	<i>Conversations</i>
Professional Development	Reading	Listening
		Asking Questions

Figure 4.4.4. - Ways Tatum Developed Their Conscientização

### ***Exercising Their Conscientização***

For exercising their conscientização, three themes surfaced in Tatum's reflection: "Reflection," "Personal," and "Involving Other People." For the theme of "Reflection," they mentioned doing their audio reflection, which is a form of exercising their conscientização. In the theme of "Personal," they made connections between their community and the book, *Where the Crawdads Sing* by Delia Owens. For "Involving Other People," they had critical conversations with students and teachers about "beliefs and viewpoints" going on in society.

Exercising Their Conscientização		
<i>Reflection</i>	<i>Personal</i>	<i>Involving Other People</i>
Audio Reflection	Connections to Community	Critical Conversations

Figure 4.4.5. - Ways Tatum Exercised Their Conscientização

### **Follow up Interview Section about Reflection**

During the interview Tatum was asked questions to see if they thought what they talked about at the Student Council National Convention about students' voices are their power was transferrable to adults and if they believed that adults' voices are their power. If so, how does Tatum feel their voice is their power.

Absolutely for the first part that adults' voices are their power. Yes or no for the second part. I feel like I've always used my classroom to express my voice, but not like you have to be Republican or Democrat or anything like that. I'm not like that at all. I think my purpose is to use my voice to help them express their voice. When they express their voice and it sounds good, then they feel successful. That's my goal is to help them be successful.

I'm the only AP Lit teacher. The AP Lang teacher and I have been trying to bring in more modern stories with different types of authors from different backgrounds. I feel like I exercise my voice by choosing stories, by choosing the books that we mandate, almost. It's college level and the students understand we're going to have these discussions and read literature that can be difficult socially, I guess. It's hard to read *The Color Purple* in the beginning, but there's a reason: life is hard.

Everyone has a story to tell, right? The more you read, the more you see how other people tell their stories. It's really amazing how you can offer kindness or healing or acceptance to people depending on what they get through your own story. I think that goes back to why I want them to be successful sharing their voice because we are communal citizens. People need people.

The next step for me in my journey of developing and exercising my voice is to keep writing. I think that might be something personally that I would pursue. I also want my students to write more. That's just really good for them. But I need to be more creative with my on-level classes. I think that would be a good safe way for them to develop and practice using their voice.

## Discussion about Tatum

Tatum is actively seeking out ways to develop their conscientização. They are engaging in reflection, critical discussion, and critical professional developments, along with reading and writing to help process thoughts and emotions. They are putting together the pieces to overcome being raised colorblind like many white people have been. Pinsoneault (2015) explains the harms of being colorblind: “Colorblind racism decreases the social recognition of race, diffuses racial identity, and results in less challenge to racial inequality” (p. 12-13). It is because of the colorblind racism that they continuously fall back on they don’t see individual identities and they only look at someone’s talents. A large part of Tatum’s identity is being a source of happiness or kindness. They are caught up in the perception of being a good person. For them to overcome this obstacle of the embedded colorblind racism will be an arduous journey. They have already started the journey by attending professional developments that address bias. As the development of their conscientização continues and they are able to acknowledge and discuss individual identities, their teaching and humanization of their students will improve. For example, instead of telling their students the reason *The Color Purple* is difficult to read is because “life is hard,” they could move past the generalization and will be able to acknowledge and discuss the inequities that occur in the story and in real life for people of color.

One can also see Tatum working to overcome their upbringing by grappling with the meaning of the phrase “All teaching is political.” They can now see beyond the partisanship argument, which hinders a lot of people from acknowledging that teaching is political. Even though they cannot explain it yet, there is growth and development occurring. That is going to dramatically affect the conversations they are having with students, educators, and other people.

When it comes to Tatum developing their conscientização, an area of concern is in their response to question three they are discussing Opinions vs. Facts. They use the student doing the report about the Earth being flat, and how they “tried to keep an open mind.” The Earth being flat is not an opinion; it is disinformation. There is an extraordinary amount of empirical evidence proving that the Earth is round. The flat Earth conspiracy theory was created by people with naive consciousness, who said regardless of any empirical evidence, which was first discovered during the 5th century, and held on to the belief that the Earth is flat. Educators need to be developing and exercising their conscientização enough, so they can have difficult conversations with students about the importance of empirical evidence and teach students critical media literacy skills, so students can differentiate between empirical evidence and disinformation.

It should be mentioned that Tatum’s conversation about the LGBT+ students gave a feeling of uneasiness, especially the fact that they did not know the entire acronym. There could be some underlying unknown bias or prejudice against LGBT+ students that Tatum has, which is being masked as an “unwelcoming feeling” or the unknown bias or prejudice could be leading Tatum to give off an unknown vibe, which has made it so the LGBT+ students do not want to open up. In addition to needing to explore their possible bias of the LGBT+ community, when discussing *The Color Purple*, they referred to *The Color Purple* as an “African American boys book.” It is unclear what they meant by that reference. They may also need to reflect on how they view gender and reinforce gender stereotypes.

As for Tatum’s self-awareness, they are extremely self-aware of their emotions, recognizing when something is difficult and that they have different experiences than other people, their level of comfort, and realizing their opportunity for growth. They exercised their

conscientização by participating in this study, not judging people, tending to their students' needs, using their voice, and asking questions to learn about other people's viewpoints, perspectives, and ideas. Tatum is already a great educator, and they are developing into a great critical educator.



## **Chapter 4.5**

### **Taking a Closer Look at Harper**

Harper is an K-12 English Teacher and has 16+ years of experience in education.

#### **Survey**

From the information provided on the survey, Harper appears to be developing and exercising their conscientização. The social reconstruction ideology is always first or second most influential for their overall curriculum development and for the curriculum development of each of the four areas of basic language skills. The likelihood for them to discuss human rights issues with other people are either more than likely or extremely likely. They are more than likely to speak up for someone having their human rights violated. They are more than likely or extremely likely to take action about human rights. They are critically engaged in seven of the human rights issues and taking in knowledge on the other three human rights issues.

#### ***Ranking Influences on Curriculum Decision***

For overall curriculum decisions, Harper is most influenced by the learner centered ideology, followed by the social reconstruction ideology. When it comes to making decisions for the reading curriculum and text selection, they are most influenced by the learner centered ideology, followed by the social reconstruction ideology. For decisions regarding the writing curriculum and writing assignments, they are more influenced by the social reconstruction ideology, followed by the scholar academic ideology. When making curriculum and activity decisions about active listening, they are most influenced by the social reconstruction ideology, followed by the learner centered ideology. For decisions about effective speaking activities and the speaking curriculum, they are most influenced by the social reconstruction ideology, followed by the scholar academic ideology. As a whole the social reconstruction ideology always is a key influencer in their curriculum making decisions.

Harper's First and Second Influences on Curriculum Decisions			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Topics that the students are most interested in	Learner Centered
Overall	2nd	Topics of inequality or injustice that affect students in their everyday life	Social Reconstruction
Reading	1st	Whatever the student is interested in	Learner Centered
Reading	2nd	Texts of any type that involve social issues the student is interested in	Social Reconstruction
Writing	1st	A research response to a current issue impacting society	Social Reconstruction
Writing	2nd	Short passages that emphasize the proper use of grammar and other writing component standards	Scholar Academic
Listening	1st	So the student is more aware of how social inequalities are affecting people	Social Reconstruction
Listening	2nd	So the student can learn more about topics they are interested in	Learner Centered
Speaking	1st	So students can effectively educate and influence people about the effects of social inequalities	Social Reconstruction
Speaking	2nd	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic

Figure 4.5.1. - Harper's First and Second Influences on Curriculum Decisions

### ***Discussing and Taking Action about Human Rights***

Harper is extremely likely to talk to students and their friends and family about human rights issues. They are also extremely likely to discuss human rights issues on a social media outlet. They are more than likely to discuss human rights issues with other educators and their administrator. Harper is more than likely to speak up for someone who is having their human rights violated and extremely likely to participate in a protest and to read about human rights

issues. They are more than likely to write their congressperson or write an article about human rights. Overall, Harper is more than likely to discuss or take action about human rights issues.

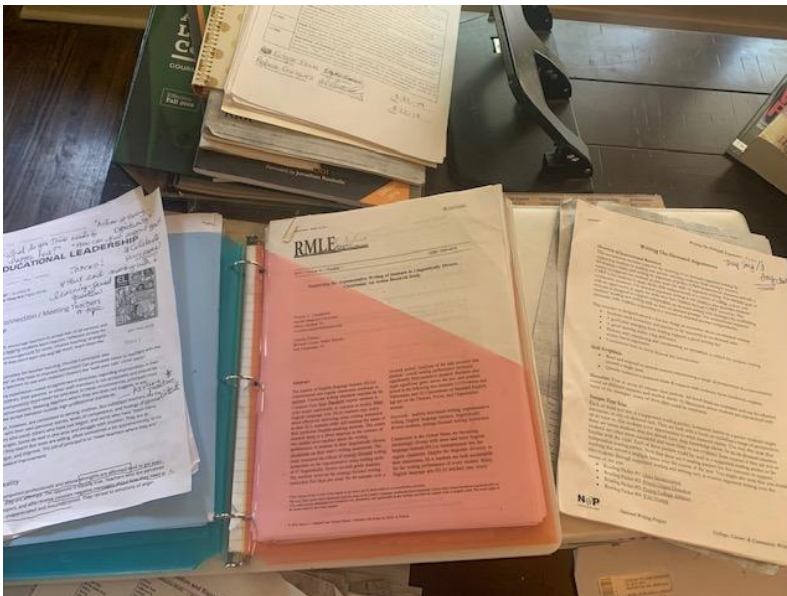
### ***Interest and Levels of Engagement about Human Rights Issues***

Harper is critically engaged in seven topics listed: immigration, environmentalism, freedom of expression, the criminal legal system, women's rights, poverty and economic inequality, and issues surrounded by racism. They are taking in knowledge about children's rights, LGBT+ rights, and disability rights. They are interested in all the listed issues and did not write down any additional topics they are interested in.

### **Photo Elicitation**

#### ***1. How have you used the time during the COVID-19 pandemic to reflect on your voice?***

To enhance their response, Harper included a picture of an open binder with printed out academic papers, which have been annotated, along with a stack of books and



a three hole punch on a desk. In this response, there were two statements involving self-awareness, one act of developing their conscientização, two acts of exercising their conscientização. The first statement of self-

awareness is Harper can find something positive that came out of the pandemic. The second statement of self-awareness is they understand their writings reflect their values.

Revisiting resources is an act of developing their conscientização. The first act of exercising their conscientização is taking time to work on various writings. The second act of exercising their conscientização is working on revising an article.

**2. *During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

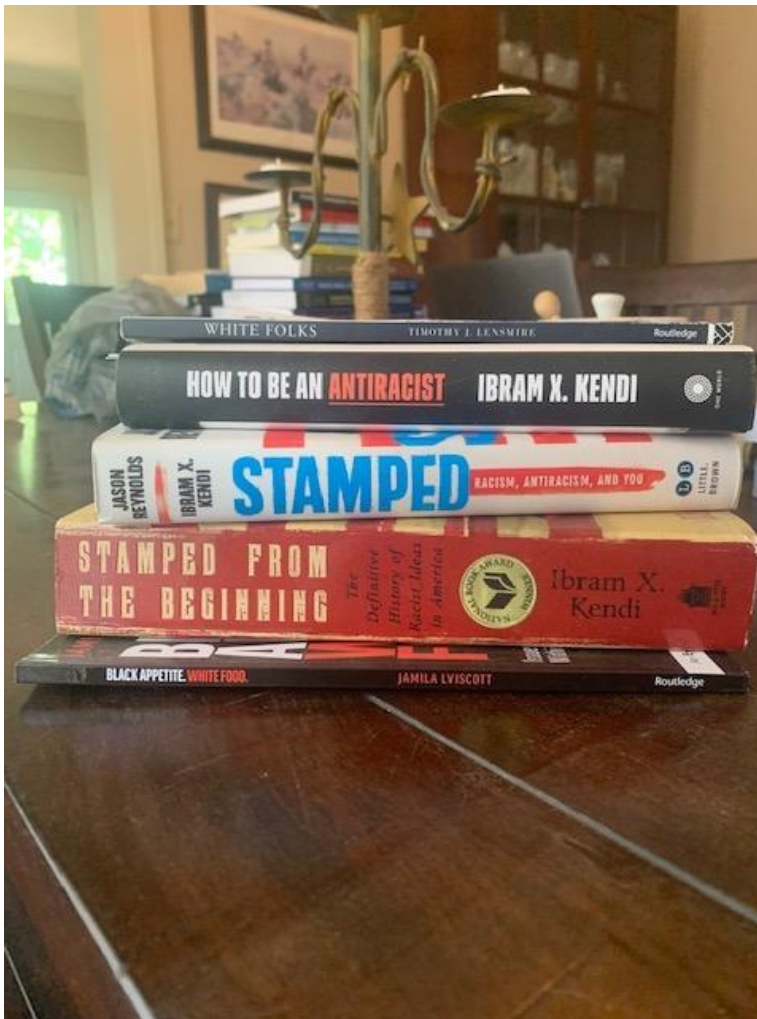


In this response Harper shared a picture that was two pictures to create a whole picture. One side is a picture of a front porch with black chairs and striped pillows on them with a wooden coffee table in front of them. The other side of the picture is a close up of a set table with glasses and an orange vase with two round yellow flowers, and in the background one can see part of a white door.

Harper disclosed three acts of exercising their conscientização: (1) “participating in weekly Zoom conversations with people from my church community group,” (2) “small, socially distanced gathering at parks,” and (3) “participating in a BLM protest.” There were four instances of self-awareness in their response. They recognized they needed to improve their social reality during the pandemic. They also realized that their conversations via Zoom and the small, socially distanced gathering at the park helped them “maintain a sense of social connection.” They acknowledged that it was “an

otherwise strange, unsettling and disconnected time.” Harper understood that their reason for being at the protest was to use their voice to speak up about police brutality and the need for change in the judicial system. There were no acts of developing their conscientização in this response.

3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?*



Harper included a picture of a stack of books on a table.

From top to bottom the stack of books are *White Folks: Race & Identity in Rural America* by Timothy J. Lensmire, *How to be an Antiracist* by Ibram X. Kendi, *Stamped: Racism, Antiracism, and You* by Jason Reynolds and Ibram X. Kendi, *Stamped from the Beginning* by Ibram X. Kendi, and *Black Appetite. White Food.: Issues of Race, Voice, and Justice Within and Beyond the Classroom* by Jamila Lyiscott.



Reading these books was their way of developing their conscientização. Harper made three statements of self-awareness about reading these books: (1) It “helped me reflect on issues of power and racism in the classroom;” (2) It made “me mindful of how I must be more consciously aware of my position as a white, female teacher of predominantly Hispanic and African American kids;” and (3) It made “aware of my responsibility to life up my students’ voices instead of silencing them.” There were no acts of exercising their conscientização in this response.

4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?*



In this response Harper included a picture of a city hall building. Harper had three acts of exercising their conscientização and five instances of self-awareness. The three acts of exercising their conscientização consist of participating in the March for Peace,

walking with local pastors and activists to city hall, and voicing the need for change to a city government. The first instance of self-awareness was being able to voice why attending March for Peace was important to them. The second instance of self-awareness is they recognized they were in “need for systemic changes within systems of government.” The third instance of self-awareness is that their voice is not always welcomed. The fourth instance of self-awareness is adding “(from a distance).” This indicates they recognized their words “to address Mayor” could be misconstrued into a threat or an act of violence. In the fifth instance of self-awareness, they recognized that even though the government did not want to hear from them, they still exercised their conscientização. There were no acts of developing their conscientização in this response.

**5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?***



Harper’s picture for this response was a narrowly cut picture of a dark blue-grayish front door with a white door frame. In this response, Harper had 10 statements of self-awareness, but zero statements about developing and exercising of their conscientização. First they recognized their “ability to interact with and speak out for others” as an area of improvement. Next they are aware of the ease to “shut the door and disappear into my quiet house.” Then they added in “-even through social media,” so they are aware of the ability to also close out

communication from social media. They recognize that this is one of their privileges. Harper has an instance of self-awareness that interacting with others needs to be a deliberate act for them when they state, “I must push myself out of my place of comfort to interact with others and join in conversations about social issues.” They are aware of the option to tell themselves, “*well, I shouldn't do such-and-such because I want to be safe.*” They acknowledge that she joins protests safely by adding “(safely).” Finally, they describe that part of them that wants to stay home with three attributes: (1) the part “that needs work,” (2) “the part that wants to retreat,” and (3) “the part that says *someone else will get this.*”

<b>Direct Quotes Revealing Self-Awareness and the Development and Exercise of Harper's Conscientização</b>	
Question	Harper's Self-Awareness
1	“One positive thing that has come out of the pandemic for me”
1	“Writings that reflect things that hold value for me (personally and professionally, as a teacher.)”
2	“I have used my voice to improve my social reality.”
2	“These gatherings helped me maintain a sense of social connection”
2	“During an otherwise strange, unsettling and disconnected time”
2	“Where we all used our voices to speak up about police brutality and the need to change in the judicial system for people of color in America.”
3	“Reading these books has helped me reflect on issues of power and racism in the classroom.”
3	“Making me mindful of how I must be more consciously aware of my position as a white, female teacher of predominantly Hispanic and African American kids.
3	“Aware of my responsibility to lift up my students' voice instead of silencing them.”
4	“Gave me the opportunity to voice my opposition to police brutality”



4	“Be part of addressing the need for systemic change within systems of government”
4	“systems of government that are not always welcoming to my voice or the voices of other”
4	“(from a distance)”
4	“A city government that did not want to hear us, but we marched anyways.”
5	“One area of my voice I feel needs to be improved upon is my ability to interact with and speak out for others.”
5	“It is easy for me to shut the door and disappear into my quiet home and not interact with others.”
5	“ - even through social media”
5	“I am privileged to have that option.”
5	“I must push myself out of my space of comfort to interact with others and join in conversations about social issues.”
5	“I can tell myself <i>well, I shouldn't do such-and-such because I want to be safe</i> ”
5	“(safely)”
5	“ I am exercising a part of myself that needs work”
5	“The part that want to retreat”
5	“The part that says <i>someone else will get this.</i> ”
Question	Developing Harper's Conscientização
1	“I have reflected on my voice through revisiting resources.”
3	“I have read several books (and re-read several I had read previously) related to white fragility and antiracist education.”
Question	Exercising Harper's Conscientização
1	“The pandemic for me has been the opportunity to use my time to work on various writings.”
1	“Working on revising an article I am submitting for publication about my observations on systemic racism in secondary education.”
2	“Participating in weekly Zoom conversations”
2	“Small, socially distanced gatherings at parks”

2	“Participate in a BLM protest”
4	“Participate the March for Peace”
4	“I walked with local pastors and activists to City Hall.”
4	“Voice the need for change to a city government.”

Figure 4.5.2. - Direct Quotes Revealing the Development of Harper’s Conscientização

## Interview

Harper did a 55 minute and 35 second follow up interview to the five photo elicitation questions.

### ***1. How have you used the time during the COVID-19 pandemic to reflect on your voice?***

When I’m writing articles, the process of refining ideas helps me to reflect on my voice. In this case this is an opinion piece, so I’m having to think about what my perspective is on critical incidents from my experience and write about how that exemplifies the bigger systemic issues. I cut it from about 2,500 words to 1,500 words. In the process of doing that I had to really think about what I was trying to say.

I chose to write about systemic racism in secondary education because I was inspired from a basketball game in our district, where a predominantly white team played a predominantly black team. There was a big fight. The district handled it with the assumption that the black girls must have started the fight; when in fact it was the white girls. I see systematic racism every day in my school: “oh it’s just those undocumented kids;” “Oh, it’s just those eastside kids.” I finally decided to write about it by framing incidents that encompassed a lot of other issues.

### ***2. During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

The COVID-19 pandemic has provided time you can use for reflection because there are all these other parts of your life that all of a sudden are gone. It has been an

opportunity to really focus on thinking about writing this article or reading a book or whatever. For an introverted personality like mine, I tend to isolate. When I isolate, I really isolate. The Zoom meetings and social distanced gatherings were very helpful just to kind of not forget what it's like to sort of socialize and just talk.

The Black Lives Matter protest was the first protest I have ever participated in. Participating in something like that helps you feel connected to something outside yourself. This particular section of the protest was kind of a semi religious gathering. It was led by pastors from the city area. There was some praying, some scripture readings, and lots of speeches. The former police chief was there too. There was a sense of we've got to capitalize on this moment. We cannot just forget. We need to continue to write articles and keep protesting, keep showing up to talk to your legislators. We have to focus on continuing to push.

**3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?***

*White Folks* was especially helpful learning about my position as a white female teacher. The author's basic premise is that as white Americans, we use stereotypes or can use stereotypes as a way to justify the fact that we claim to be this great egalitarian, democratic society. We need to be aware particularly about hidden biases.

I think about the discipline thing a lot: race, class, and punishment. Most of the time an extremely kind of traditional discipline system has been used at my school. As a teacher, I really had to learn to watch myself in terms of what I would let bother me in the classroom. I still have to ask myself, "Is that bothering me because that's really a problem or is that bothering me for some other hidden reason?"

I don't know if I've silenced my students voices in the past; however, I'm trying to be more conscious of having opportunities for dialog where they can have more of a voice, so they can have more voice in the kind of structure of the class beyond just giving them a chance to write about their experiences.

I am working on ways to give them more of a voice by not silencing their voices in terms of what we can or can't do in class.

One of the ways I am going to start implementing this is not having a predetermined text list. I will have a list of choices that they can vote on and then they could add their own ideas. Near the beginning of the year, I'm doing a unit using pop culture print and non-print to teach argumentative writing. I'm going to try to come up with some databases where they can go and find their own text that is probably going to have to meet certain criteria. I'll have a list of authors for them to choose from for the end product argumentative essay.

**4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

The second protest I was involved in was the day after the mayor was on *60 Minutes*<sup>1</sup> talking about the race massacre and the centennial coming. The interviewer was talking about Terence Crutcher and asked the mayor if he felt like there were still issues with racial profiling and the police. The mayor basically kinda poo poo-ed it, said no it wasn't racially motivated, you know basically Mr. Crutcher brought it on himself.

The city government needs to acknowledge more of the reality of more of their citizens. Now the city government did come out that the police force is going to do an

---

<sup>1</sup> The actual show was CBS Sunday Morning (CBS Sunday Morning, 2020)

internal review of their policy, but that they don't really want any community input. Even though they make a big show that they want to give you more transparency, there are a lot of closed nature things that go on in the city government. It sometimes feels more like political posturing than anything.

I mean, I like the man. I like a lot of things that he's done. I feel like in the beginning of the pandemic when people were resistant to shutting down, he's like, "Nope, we need to shut down. It's the right thing to do." Sometimes he just kinda falls in line with what the governor or the president have in mind. His backbone doesn't always seem to be there. There's just not a lot of follow-through, and that's what is disappointing. I'm sure there is political pressure somewhere; I think he listens. I mean, I'm sure he got our message. He has met with Black Lives Matter leaders and all sorts of people to discuss these issues. I just don't think it motivates him to always have the backbone to follow through.

**5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?***

Especially after about the first three or four weeks of the pandemic, it was really starting to become easier to not to connect with people than to connect with people. I think it just becomes laziness. It doesn't feel good. Being tired from the end of the school year and overwhelmed by everything that could be part of it, too. I think it's that I have gotten to the point where I think I'd rather do nothing, which isn't not good. Even now that we can get out more with masks, I could tell I didn't want to get out.

I have been using my voice and pushing myself out of my comfort zone by working on my dissertation. I've been doing a lot of reading and writing about Bakhtin,

which has a lot to do with developing voice and what does voice mean. Reading Bakhtin has made me think about my writing and if I'm communicating exactly what I believe. Am I communicating my perspective clearly? And what exactly do I think about certain issues? I have had a lot of time to be able to really dig through some of that without feeling pressured to get this paper done at the end of the week.

My biggest motivation for pushing myself out of my comfort zone is just wanting to feel better, wanting to feel productive. The lack of productivity for me doesn't feel good. I'll find something to get out and do, whether it's a gathering, church, or the gym. I have to go do something productive, even if it's just writing or setting goals. Sometimes I set small goals like I'm going to get chapter two, the lit review, outlined this week or just forcing myself out the door.

## **Reflection**

Harper did a four minute and 36 second audio reflection about the question: "During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice?" They discussed four themes about self-awareness, three themes about developing their conscientização, and one theme about exercising their conscientização.

## ***Self-Awareness***

In Harper's reflection, there were four themes about self-awareness: (1) "Growth," (2) "Inner Understanding," (3) "Outside Effects," and (4) "Effects on Other." The theme of "Growth" can be broken down into three categories. The first category is the "Effects of Development." Harper stated how developing their conscientização made them think about five different topics of growth. The five "Growth Topics" mentioned by Harper are their views about

the issues that are expressed, how they relate to their voice as a teacher, how students engage with them in dialog, how the choice of text impacts their classroom, and “whether or not being able to choose from the accessible text on contemporary topics might empower students.” The last category in the theme of “Growth” is opportunities. They realized that because they didn’t have so many social commitments due to the pandemic that they had more time to develop their conscientização.

The second theme about self-awareness revealed in Harper’s reflection is “Inner Understanding.” There are five categories within this theme. “Connections” is the first category. They are self-aware that the ways they develop their conscientização are “interrelated with exercising their teacher voice.” The second category is “Identity” because they recognized that the texts they read and their interests are a part of who they are as a teacher. They also mention they “love sports and music,” who would fall into the category “Likes and Dislikes.” The fourth category is “Values.” Harper mentions they value their students’ interests, opinions, and input. The last category is “Wants.” They “want to share texts that relate” to their students’ interests.

The third and fourth theme both have to do with either how circumstances outside of their control affect them or how their actions affect others. “Outside Effects” is the third theme about self-awareness. Harper is aware that the conditions of the pandemic made it easier for them to develop their personal and academic voice because of having time without any distractions. “Effects on others” is the fourth theme about self-awareness. They are self-aware about how developing their voice affects their students.

<b>Self-Awareness</b>			
<i>Growth</i>	<i>Inner Understanding</i>	<i>Outside Effects</i>	<i>Effects on Others</i>
Effects of Development	Connections	Conditions	Effects on Students
Growth Topics	Identity		
Opportunities	Likes and Dislikes		
	Values		
	Wants		

Figure 4.5.3. - Ways Harper Practiced Self-Awareness

### ***Developing Their Conscientização***

For developing their conscientização, there are three themes: (1) Reading, (2) Video, and (3) Reflection. The first theme of reading has four categories. The first category, “Reading,” is when they just mention reading in general. They also mention “Academic Reading,” “Internet Reading,” and “Internet Articles.” “Internet Reading” and “Internet Articles” are separated because there is one time that they said, “I’ve continued to immerse myself in readings about sports, music and politics on the internet,” and it is unclear which type of reading on the internet they are referring too. The second theme is “Video” because they mention watching Kareem Abdul-Jabbar’s video, “We are Home.” “Reflection” is the third theme, due to mentioning “thinking about conditions” that made it difficult for them to exercise their conscientização.

<b>Developing Their Conscientização</b>		
<i>Reading</i>	<i>Video</i>	<i>Reflection</i>
Reading	Videos	Thinking about Conditions
Academic Reading	Internet Videos	
Internet Reading		



Figure 4.5.4. - Ways Harper Developed Their Conscientização

***Exercising Their Conscientização***

There was only one theme for exercising their conscientização, which was “Writing.” They mentioned three times about working on the first chapters of their dissertation during the COVID-19 pandemic.

Exercising Their Conscientização
<i>Writing</i>
Academic Writing

Figure 4.5.5. - Ways Harper Exercising Their Conscientização

**Follow up Interview Section about Reflection**

At the time of the interview, the audio file sent by Harper was not working, so they were asked the same question as the reflection question: “During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice?”

I had all this time to binge watch pop culture shows. I binge watched *The Watchman* again. *The Watchman* to me was really interesting in terms of the Tulsa Race Massacre and thinking about how I might use this with students, even though it’s a tricky one because of the violence and the language. In the interview, I also mentioned re-reading Kareem Abdul-Jabbar’s piece called “The Pride and Pitfalls of Being a Black Role Model.”<sup>2</sup> I got a book of short essays that he wrote about race and other kinds of different special issues. I’ve also been watching kinda some of the older more political Super Bowl halftime shows, thinking about how I can use or integrate those. I have read *Dialogic*

<sup>2</sup> The actual title of the article is “The Paradox of Being a Black Role Model” (Abdul-Jabbar, 2016).

*Pedagogy and Polyphonic Research Art: Bakhtin By and For Educators*. It was talking about student driven conversation. That's really all I can think of right now.

Although, my next step is implementing all these ideas into my curriculum to see how they work to develop and exercise student voice. I think next year my district is leaning towards a hybrid schedule. I'm really going to have to think about how to incorporate all those things with that model. I'm really thinking about the student voice piece and what that looks like in a digital environment. I also wanted to submit another editorial piece. I would like to do more writing, not just strictly academic writing. I have recently been considering doing a blog, but I want to read some more first. That would definitely be a great way to develop voice, professional voice for sure.

### **Discussion about Harper**

Harper took advantage of this study to genuinely reflect on how they are practicing self-awareness, and developing and exercising their conscientização. From their responses one can gather a deep sense of self-awareness of how they are growing and how their actions affect others. Especially when discussing proofreading their writings, they constantly talk about how it makes them think about their ideas on certain issues and reflect on if they are communicating their thoughts. They are also fully aware of their tendency to isolate. Their high level of awareness allows them to catch themselves when they are starting to go into isolation mode and push themselves outside of their comfort zone and socialize with other people.

They are reading critical articles and critical books and applying their content to their lives. Critical articles and books are texts that deal with social issues. For question #1 of the photo elicitation section, Harper showed a picture of a binder filled with annotated critical articles. "The Paradox of Being a Black Role Model" is another example of a critical article they

have read. In their interview response to question #3, they discussed how they applied what they read in *White Folks* to their life by discussing how the book helped them better understand their positionality in the classroom. Also in their interview response to question #5, they discussed how they apply what they learned by reading *Dialogic Pedagogy and Polyphonic Research Art: Bakhtin By and For Educators* to their lives by examining how they felt on certain issues and evaluating whether or not they are clearly communicating their ideas. The data also shows they are reading to problem solve and not reading just to bank knowledge.

They are also using that knowledge to exercise their conscientização to transform their curriculum and use their voice to write about critically important issues. They also commented about how they are going to take what they learned in *Dialogic Pedagogy and Polyphonic Research Art: Bakhtin By and For Educators* and transform their curriculum to include more student driven curriculum. They are also going to be transforming their curriculum through the use of *The Watchmen*, older political Super Bowl halftime shows, and incorporating the writings of Kareem Abdul-Jabbar. By reading the anti-racist books in the photo elicitation response to question #3, they will be able to better lift up their students of color voices in the classroom and in their writings.

## **Chapter 4.6**

### **Taking a Closer Look at Jordan**

Jordan is currently a school librarian and has been a K-12 English teacher. They have been in education between 6-15 years.

#### **Survey**

From the information provided in the survey, Jordan appears to be developing and exercising their conscientização, both personally and professionally. They are also extremely likely to discuss human rights with everyone except for their administrator, who they are more than likely to discuss human rights with. They are extremely likely to take action about human rights except writing their congressperson. Jordan is critically engaged in all ten human rights topics.

#### ***Ranking Influences on Curriculum Decisions***

Altogether Jordan's curriculum decisions are most influenced by the learner centered ideology with a strong underflow of the social reconstruction ideology. Their overall curriculum decisions are most influenced by the learner centered ideology, followed by the social reconstruction ideology. Their reading ideology and text selection is most influenced by the learner centered ideology, followed by the social reconstruction ideology. Their decisions about the writing curriculum and writing assignments is most influenced by the social reconstruction ideology, followed by the learner centered ideology. Their active listening activities and curriculum are most influenced by the social efficiency ideology, followed by the learner centered ideology. Their decisions for effective speaking activities and curriculum are most influenced by the scholar academic ideology, followed by the social reconstruction ideology.

<b>Jordan's First and Second Influences on Curriculum Decisions</b>			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Topics that the students are most interested in	Learner Centered
Overall	2nd	Topics of inequality or injustice that affect students in their everyday life	Social Reconstruction
Reading	1st	Whatever the student is interested in	Learner Centered
Reading	2nd	Texts of any type that involve social issues the student is interested in	Social Reconstruction
Writing	1st	A research response to a current issue impacting society	Social Reconstruction
Writing	2nd	Free writing about whatever they want to	Learner Centered
Listening	1st	So the student can develop the active listening skills needed to be successful in everyday adult life	Social Efficiency
Listening	2nd	So the student can learn more about topics they are interested in	Learner Centered
Speaking	1st	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic
Speaking	2nd	So students can effectively educate and influence people about the effects of social inequalities	Social Reconstruction

Figure 4.6.1 - Jordan's First and Second Influences on Curriculum Decisions

### ***Discussing and Taking Action about Human Rights***

Jordan is extremely likely to talk to students, other educators, friends and family, and on social media about human rights issues. They are most likely to talk to administrators about human rights issues. They are extremely likely to speak up for someone who is having their human rights violated. They are also extremely likely to participate in a protest, read about human rights, and write an article about human rights; however, they are probably not going to

write their congressperson about human rights. Overall, Jordan is extremely likely to discuss and take action about human rights.

### ***Interest and Levels of Engagement about Human Rights Issues***

Jordan is critically engaged in all 10 areas of human rights: immigration, children's rights, LGBT+ rights, environmentalism, freedom of expression, the criminal legal system, disability rights, women's rights, poverty and economic inequality, and issues surrounded by racism. They did not write about any other issues they are interested in.

### **Photo Elicitation**

1. *How have you used the time during the COVID-19 pandemic to reflect on your voice?*



To answer this question, Jordan included a screenshot of an Instagram post originally posted by Danielle Brooks on March 2, 2020. The text in the image reads, “They try to silence me. Scare me. Suppress me. Erase Me.,” then there is a Black woman wearing a shirt that says, “and still I vote.”

In this response Jordan made two statements of self-awareness, two ways they

have developed their conscientização, and one way they have exercised their conscientização. Their two statements of self-awareness are being aware of feeling insignificant and knowing that their right to vote makes them different from the women who have come before them. They have worked on developing their conscientização by making observations about the Black community and using the quarantine to examine their own strengths. Jordan also exercised their conscientização by revealing their race at the beginning of the response.

2. *During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?*



Jordan added a screenshot of their Facebook post of a link for an article titled “15 Books to Help You Better Understand and Support Your LGBTQIA+ Kid.” The screenshot also has the covers for two books: *Beyond Magenta: Transgender Teens Speak Out* by Susan Kuklin and *Georgia Peaches and Other Forbidden Fruits* by Jaye Robin Brown.

Jordan has two statements of self-awareness and two ways they exercised their conscientização. There are no ways revealing how they developed their conscientização in this response. Jordan is aware that they feel an obligation to love and accept their son and acknowledged that they are different in that way because not all parents have the same feeling of obligation. They also exercised their conscientização by revealing her child's sexual orientation status instead of being ashamed of it or trying to hide it at the beginning of the response. Jordan's other way of exercising their conscientização was to share the resources on social media for parents "to help better understand what their child may be experiencing."

3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?*



For this response, Jordan included a picture of a woman of color in a white T-shirt, with shoulder length hair and glass, who appears to be thinking and holding her chin.



In this response there are two statements of self-awareness, one way they have developed their conscientização, and two ways they have exercised their conscientização. The first statement of self-awareness is that Jordan realizes they have not spent “an extensive amount of time” wondering about how they are somehow suffocating another person’s voice. The second statement of self-awareness is that they realize that they view the “Karens” of the world differently than most people do. Jordan’s way of developing their conscientização was to spend “some time contemplating the ‘Karens’ of the world.” They exercised their conscientização by using “I” statements to convey their beliefs about “Karens” and by explaining the reason “Karens” should be dealt with “in a delicate manner.”

4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?*

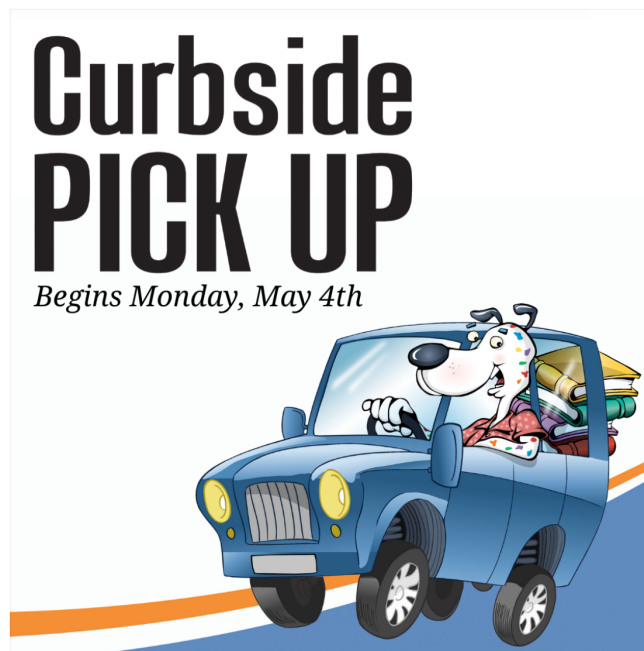


In this response, Jordan included a picture of a woman of color at a protest, who has a piece of duct tape on her mouth with the words “I can’t breathe” written on it. The woman has a vacant and forlorn stare in her eyes.

This response has two statements of self-awareness, one way they developed their conscientização, and one way they exercised their conscientização. When Jordan expresses being disheartened that is a statement of self-awareness because they

understand how they feel when the President supports police brutality and the silencing of minorities. They also make another statement of self-awareness by saying, “I have hope that our future generations will receive more humane treatment. When they are questioning the people saying “equality is a marathon not a race,” by asking “but does it ever end?” the critical question is part of developing their conscientização. Jordan exercises their conscientização by voicing four different facts about what is happening to Black people in America from police officers silencing minorities and that nothing is going to change unless people vote the way they protest.

5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?*



Metropolitan Library System May 1 at 4:04 PM · 🌐

Curbside pick up of holds will be available beginning Monday, May 4th. When you arrive at your library, call us, and we'll bring the materials to your car. Holds will be placed in the customer's trunk, truck... [More](#)

The screenshot Jordan chose to share in this response is of a library's Facebook post. The text in the image says, "Curbside Pick Up Begins Monday, May 4th," and it has a dog driving a blue car with books in the back of it.

In this response, Jordan has one statement of self-awareness, one way of developing their conscientização, and one way of exercising their conscientização. For their self-awareness statement, they have "discovered that it is not enough to simply have a seat at the proverbial table." They are working on developing their conscientização by questioning, "How can I ensure that other people such as myself (i.e. female, minority, lower-class, etc.) get to enjoy this dining experience as well?" Their one way of exercising their conscientização is by using their voice to state the facts: (1) "Knowledge is a critical component to the empowerment and evolution of a people."; (2) "Social media is an amazing platform to share content."; and (3) "but it is just as important to inform your audience when and how to access the material you have been raving about."

<b>Direct Quotes Revealing Self-Awareness and the Development and Exercise of Jordan's Conscientização</b>	
Question	Jordan's Self-Awareness
1	"I have, at times, felt very small and insignificant."
1	"My right to vote."
2	"I feel as though I have an obligation to pour into him all of the love and acceptance he may not always receive out in the world."
2	"I understand that not all parents share the same sentiments when it comes to the sexual preferences of their child(ren)."
3	"I would be lying if I told you, I have spent an extensive amount of time wondering how I am somehow suffocating another person's voice."
3	"Contrary to what most people think about these women."
4	"To have the President give them a pat on the back for doing so is very

	disheartening.”
4	“I have hope that our future generations will receive more humane treatment.”
5	“I have discovered that it is not enough to simply have a seat at the proverbial table.”
Question	Developing Jordan’s Conscientização
1	“My observations have led me to believe that many Blacks are extremely exhausted by the notion that we are currently fighting two pandemics: Covid-19 and Racism.”
1	“I’ve used the COVID-19 pandemic quarantine to examine my strengths.”
3	“I have spent some time contemplating the ‘Karens’ of the world”
4	“People tell you equality is a marathon not a race, but does it ever end?”
5	“How can I ensure that other people such as myself (i.e. female, minority, lower-class, etc.) get to enjoy this dining experience as well?”
Question	Exercising Jordan’s Conscientização
1	“As an African American woman in American”
1	“My observation”
2	“As the mom of an openly gay son”
2	“I felt the need to share some literary resources to help better understand what their may be experiencing”
3	“I don’t believe they are inherently malicious or nefarious people”
3	“I believe they either had a bad experience, or were misinformed about people of color during their formative years”
3	“I believe we need to handle these women in a delicate manner”
3	“Because we don’t want to run the risk of having the pendulum swing to the other side where young ladies and women are afraid to speak up for themselves because they feel as if they will be ridiculed or assigned a label.”
4	“Some of the poorly trained officers in this country are literally suffocating the voices of minorities in this county.”
4	“Black people have been fighting for equality and/or humanity since 1619.”
4	“Many of us are tired.”

4	“This will not happen if people don’t show up at the voting polls in the same manner they did for those protests.”
5	“Knowledge is a critical component to the empowerment and evolution of a people.”
5	“Social media is an amazing platform to share content”
5	“But it is just as important to inform your audience when and how to access the material you have been raving about.”

Figure 4.6.2 - Direct Quotes Revealing the Development of Jordan’s Conscientização

## Interview

Jordan did a 31 minute and four second follow up interview to the five photo elicitation questions.

### ***1. How have you used the time during the COVID-19 pandemic to reflect on your voice?***

Voting during the COVID-19 pandemic gave me a sense of empowerment.

Honestly, during the pandemic it almost felt like you were fighting two pandemics because we’re fighting COVID-19 and racism and that made me feel even smaller and even less significant. In my mind voting was a huge thing, probably even more so than it usually is. I felt like that is one of the ways I can get some of my power back. The other women that came before me either did not have the right to vote or they had the supposed right to vote, but they had to jump through all these extra hoops. It also happened to my aunt just two or three years ago. The guy running against Stacey Abram sent a letter out saying, “Oh, you can’t vote.” There ended up being a voter suppression lawsuit against him, and my aunt got a settlement because of it.

### ***2. During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

Parents should read literary resources to better understand what their children of the LGBTQIA+ community experience because they can read about how characters have

handled situations, what situations they are up against, discover what the characters are feeling, and some of the barriers they have to deal with. It might even help parents see some of the biases that they may hold within themselves.

Both of my parents are gay, so I've been reading LGBTQIA+ literature for a while. Since my son came out, I have been actively seeking books with queer people of color, which is a bit harder to find. This year has been a really good year for books with queer people of color with *All Boys Aren't Blue* by George M. Johnson, *Felix Ever After* by Kacen Callendar, and *Clap When You Land* by Elisabeth Acevado, but last year the struggle was real.

We also watch movies. There is an episode of the podcast, *Dead Ass* that is hosted by Khadeen and DeVale Ellis, which talks about how when he was younger, gender was pretty much based off of your genitalia and now when talking to his kids about sex, it's like your gender is really what you feel most comfortable in. If there is someone who appears to be male in your life, and they say, "I feel like I'm female," then they are female.

**3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?***

In my responses with the photos, I talked about the Karens of the world. I don't view myself as a Karen. I think what we as a society are not taking into consideration are these really harmful negative stereotypes that have been fed into them by someone.

Babies don't know anything about racism.

Yes, they are demonstrating poor behavior, but should we go on to ruin their lives because then we're also sending a message to the rest of the girls and women like

if you felt wronged that you better not say anything because then people may assume that you are being racist.

When I said in a delicate manner, as in we shouldn't completely destroy them. We shouldn't mock them or ridicule them by making all the memes and videos. Yes, there should be consequences. People should be reprimanded, but sometimes I think we go too far, and we don't think about what the consequences of our actions will be.

I don't think I have ever suffocated the voice of a Karen. If I did it was unintentional. I definitely wouldn't intentionally go about trying to ruin someone's life, if they had wronged me. My religious beliefs talk about an eye for an eye makes the whole world blind. How is that going to benefit us in the long run if we're just constantly retaliating against one another?

When I hear students talk about it, I shut it down and explain to them how harmful it is. Even with adults, I would stand up for them even if I don't stand up for their action or their behavior. What we don't want to happen is like, let's say a young lady experiences sexual trauma or she is sexually assaulted, and she tries to tell, but everybody automatically assumes she's a Karen and no one takes her seriously.

**4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

I am constantly posting on social media about the importance of voting. I show off my I voted sticker and try to model the behavior. It's serious because I'm like we've protested for decades, for centuries, but obviously that is not enough. There has to be extra steps. We need to be writing or emailing someone. We definitely need to go out there and vote.

I didn't participate in the protests, but I have protested in more subtle ways through digital advocacy and book displays that might not be appealing to my administrator at my school library. I feel like it's what the kids need and what they're seeing in real life. You need to protest to raise awareness with your presence, but you also need to raise awareness with your presence at the polls too.

**5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?***

I've been using social media to promote access to knowledge by informing the kids when and how they could access books at the public library. I have promoted the use of Overdrive, which gives them free audiobooks; although, some of our kids don't have data on their phones or wifi. In May, when curbside pick up at the library became available, I definitely wanted to let them know about that.

Talking about getting the knowledge out there without access to the knowledge is almost pointless. In the late 1860's, Blacks were finally allowed to learn how to read and write, but Black people weren't actually allowed to use the library until the 1960's. That's a hundred years difference. The only way for Black people to get access to knowledge was if they were independently wealthy and could buy lots of books.

Access is a problem for most people, who are poor. Many of our students are poverty stricken. We have a lot of classism in the world, so the wealthier you are, the more access you have to healthcare, to different formats of literature, and different levels of access to education, and even like the internet and technology.

Personally, I have been improving my voice by trying to speak up and hear what free resources are available. Audible and a lot of the publishing houses offered free



audiobooks or e-books, but then again it still goes back to “Does the kid have a device?”

I’m working on getting more kids access through technology, but I don’t know. It seems like we still have quite a ways to go.

## Reflection

Jordan wrote a 584-word reflection; however, only one sentence in the final paragraph was reflective. The rest of the reflection was an in depth description about how they have been working on pairing television series, movies, podcasts, and other internet related resources to young adult literature books to get their students interested in reading. While the work they are doing is interesting and important, it does not meet the criteria of self-awareness, developing their conscientização, or exercising their conscientização.

In their one reflective statement, they stated, “I use movies, television and the internet to strengthen my perspective and the perspective of others.” This statement creates the theme “Perspectives.”

<i>Exercising Their Conscientização</i>
<i>Perspectives</i>
Perspectives

Figure 4.6.3 - Ways Jordan Exercised Their Conscientização

## Follow up Interview Section about Reflection

Due to the descriptive nature of Jordan’s response, a section of their follow up interview contained questions about the content of their reflection.

Movies, TV shows and the Internet have helped strengthen my perspective because they serve as exemplars. I make a lot of connections between pop culture references to make it more relatable. Those connections could possibly deepen their level of understanding, and it's been my experience that it does.

Out of all the movies, TV Shows, and books I listed, the fake news has had the biggest impact on me. I was feeling like if we continue distance learning like adding a research page with information literacy would be beneficial for the students. I guess misinformation has been going on for a while now, but it seems like, even more so during the pandemic. My next step in my journey of developing and exercising my voice is increasing my platform and expanding it to YouTube or maybe even a podcast or blogging.

### **Discussion about Jordan**

Even though Jordan's interview was shorter than the other participants, and their reflection was for the most part unusable, there is still evidence that they have a strong sense of self-awareness because when discussing their perspective of having a son, who is a part of the LGBTQ+ community, and their perspective of how the "Karens" of the world should be treated, they are extremely aware that their perspectives are different than most of society. Understanding that their perspective is different, puts them in a position of power because understanding the differences and similarities of two differing perspectives allows them to be able to engage in critical dialogue with those, whose perspectives are different than their own.

To recognize that some people have differing perspectives, one must be observant and reflective of the world around them. Being observant and reflective of the world around them are two of Jordan's strengths when it comes to developing their conscientização. Throughout their responses and reflections, they demonstrate their observation through connecting current events to historical events and making observations about the exhaustion of the Black community. Jordan exhibits being reflective about understanding the possible long term consequences on women's voice by continuing to humiliate women who are labeled as a "Karen" and when they

discuss about providing the opportunity to get free access to audiobooks and ebook is not enough there is also a problem about having access to digital devices to then access the free audiobooks and ebooks. Their ability to be observant and reflective of the world also enhances their opportunities to engage in critical dialogue with others because they will be able to discuss issues about solving problems that most other people may not see.

Jordan is also confident when exercising their conscientização. Because the final study of this is a written product, they had an opportunity to hide their racial identity. Instead they were extremely confident and in their first response in the photo elicitation section, they were extremely confident about their identity and started their response with “As an African American woman.” In their interview response to question #4, they mention that they created book displays “that may not be appealing” to their administrator. They had two choices to stay quiet and just go with the flow or to create the book displays to lift up Black voices even though they knew their administrator may not like it. They chose to create the book displays regardless of knowing their administrator may not approve. Jordan being confident allows them to exercise their conscientização more frequently.

In Jordan’s reflection and the reflection section of their follow up interview, it is unclear what their motive is by creating connections between movies and TV shows to young adult literature books. If Jordan is wanting to help develop their students’ conscientização by getting the students’ to read more, then their actions would be exercising their conscientização as a good librarian. If Jordan is creating the connections for the students in the hopes to just get their students more interested in reading, then they are being learner centered and doing a good job as a librarian. Regardless of Jordan’s motives, they are revealing one way that makes them a good librarian by effectively getting students involved with reading books.

## **Chapter 4.7**

### **Taking a Closer Look at Emerson**

Emerson currently an English/English Education professor and has been a K-12 English teacher.

They have between 6-15 years in education.

#### **Survey**

From the information provided in the survey, Emerson seems to be personally developing and exercising their conscientização; however, their influences in curriculum decisions does not reflect development. They are extremely likely to discuss human rights issues, speak up for someone having their human rights violated, and to take action about human rights issues. They are critically engaged in four topics and are taking in knowledge about six other topics.

#### ***Ranking Influences on Curriculum Decisions***

Emerson's overall curriculum decisions and in each of the four areas of basic language skills are heavily influenced by both the social efficiency ideology and the scholar academic ideology. For their overall curriculum decision making process, the scholar academic ideology is the most influential, followed by the social efficiency ideology. For decisions about the reading curriculum and text selection, they are most influenced by the social efficiency ideology, followed by the scholar academic ideology. When making decisions about the writing curriculum and writing activities, they are most influenced by the social efficiency ideology, followed by the scholar academic ideology. For active listening activities and curriculum, they are most influenced by the scholar academic ideology, followed by the social efficiency ideology. In regards to making decisions about the speaking curriculum and effective speaking activities, Emerson is most influenced by the social efficiency ideology, followed by the scholar academic.

Emerson's First and Second Influences on Curriculum Decisions			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Standards set by the State	Scholar Academic
Overall	2nd	Skills needed for students to be successful in the workplace	Social Efficiency
Reading	1st	Short passages and articles that will help the student score high on standardized tests to get into college	Social Efficiency
Reading	2nd	Your favorite novel	Scholar Academic
Writing	1st	Responses to prompts to help them develop their skills in writing responses for pre-college tests	Social Efficiency
Writing	2nd	Short passages that emphasize the proper use of grammar and other writing component standards	Scholar Academic
Listening	1st	So the student can be filled with the knowledge of the expert speaking	Scholar Academic
Listening	2nd	So the student can develop the active listening skills needed to be successful in everyday adult life	Social Efficiency
Speaking	1st	So when the student is an adult, they can be a successful business person	Social Efficiency
Speaking	2nd	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic

Figure 4.7.1 - Emerson's First and Second Influences on Curriculum Decisions

### ***Discussing and Taking Action about Human Rights***

Emerson says they are extremely likely to talk to students, other educators, administrators, friends and family, and on social media about human rights issues. They are also extremely likely to speak up for someone who is having their human rights violated. In addition, they are extremely likely to take action about human rights through writing their congressperson, participating in a protest, reading about human rights, and writing an article about human rights.

For other ways they participate in social justice activities, they wrote, “Both my teaching methods and young adult literature courses are centered on social justice. My comp 2 classes are about white male privilege.”

### ***Interest and Levels of Engagement about Human Rights Issues***

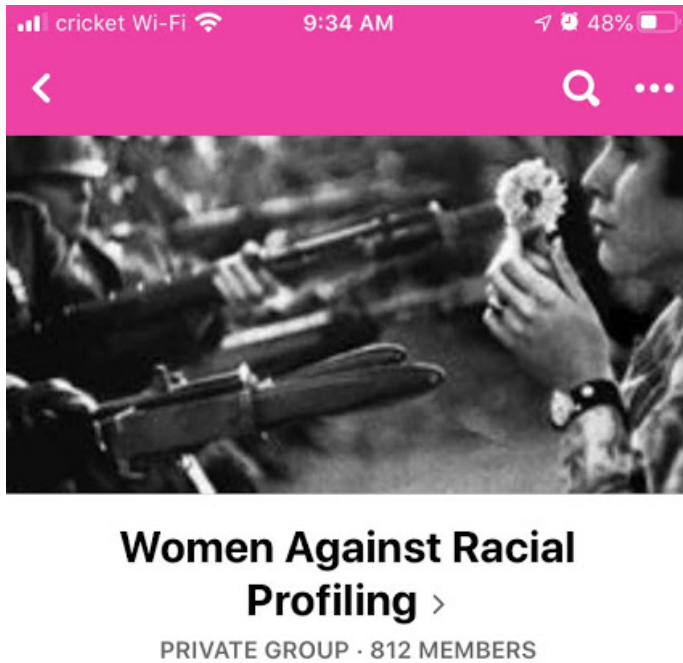
Emerson is critically engaged in children’s rights, LGBT+ rights, women’s rights, and issues surrounded by racism. They are taking in knowledge about six topics: immigration, environmentalism, freedom of expression, the criminal legal system, disability rights, and poverty and economic inequality. They did not write about any other social issues that are important to them.

### **Photo Elicitation**

#### ***1. How have you used the time during the COVID-19 pandemic to reflect on your voice?***

For their response, Emerson included a screenshot of a text from one of their students talking about the struggles they are having during the pandemic. In this response Emerson had one statement of self-awareness, one act of developing their conscientização, and two acts of exercising their conscientização. The one way Emerson demonstrates self-awareness was by realizing they “do not give equal attention to economically underprivileged voices and disabled voices.” They developed their conscientização by practicing reflecting on their students’ hardships. The two ways they exercised their conscientização was speaking up for their students in this response and making changes to their curriculum.

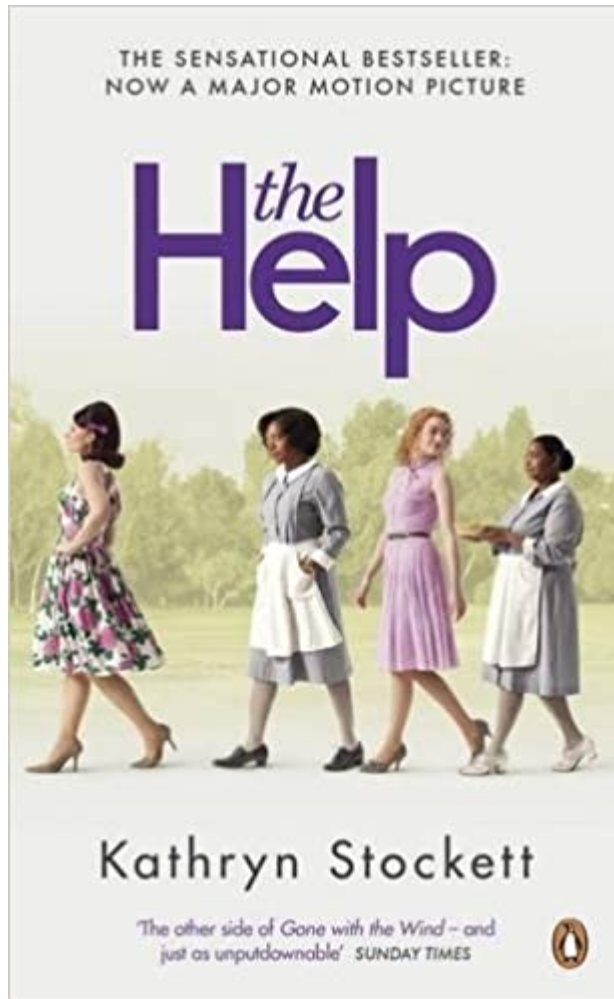
#### ***2. During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***



Emerson added a screenshot of the Facebook group “Women Against Racial Profiling.” The Facebook group's cover photo is in black and white and has what appears to be a woman who is wearing a watch and holding a flower face to face with a row of soldiers or police holding guns with bayonets.

Emerson discussed four acts of exercising their conscientização by becoming more active with social justice movements on social media, donating money to political campaigns who are for equality, having “reserved ten tickets to the Trump rally in Tulsa with no intention of going,” and directly saying in the response, “Doing one’s part to remove a racist from office will no doubt improve the social reality for most people.” Emerson did not have any instances of self-awareness or acts of developing their conscientização in this response.

3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?*



In this response, Emerson added the book cover of *The Help* by Kathryn Stockett.

Emerson had one statement of self-awareness, one act of developing their conscientização, and one act of exercising their conscientização.

Their one statement of self-awareness was about the realization that they were “too directive a professor” in one of their classes. Their act of developing conscientização was becoming “more aware of the ‘white savior’ issue. They gave two

examples of exercising their conscientização by making changes to their curriculum by evaluating the works being taught and to change essay assignments, so students “may choose topics that emphasize their voices.”

4. ***During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

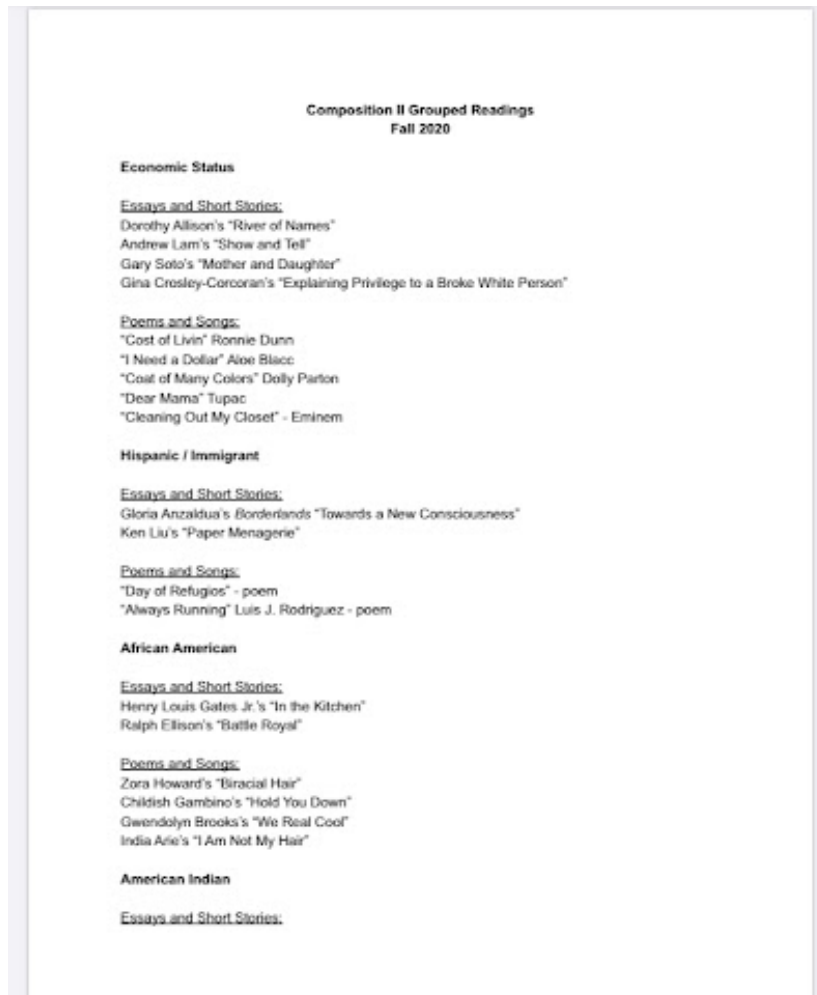
For this response, Emerson included a picture of their two daughters. Both with hands raised high. The one daughter appears to be early teens with a shirt almost the same color as the bricks behind her wearing black shorts. The younger daughter, who



appears to be about four years old has a blue and purple striped shirt with purple pants with tiny white flowers and purple shoes.

Emerson has two statements of self-awareness and three acts of exercising her conscientização. They did not discuss any ways they were developing their conscientização. The first statement of self-awareness is that they have privilege as a white person. The second statement of self-awareness is recognizing their voice is suffocated by three entities: the government, the university system, and their husband. The first way they exercise their conscientização is by speaking out more to their husband and the government. The second way they exercise their conscientização by speaking the truth in their response that “the government and most institutions do not seem willing to take responsibility as suffocating agents.” The third way they exercise their conscientização is by continuously encouraging other women in their life to speak up about injustices.

5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?*



Emerson took a screenshot of their revised grouped reading list for one of their classes. The topics include “Economic Status,” “Hispanic/Immigrants,” “African American,” and “American Indian.” Each topic is divided into two sections: (1) Essays and Short Stories and (2) Poems and Songs. There were no statements of self-awareness in their response. There was one act of developing their conscientização and one act of exercising their conscientização. Emerson is always looking for ways to improve their conscientização which is one act of developing their conscientização. They again exercised their conscientização by making improvements to their curriculum to

“represent economically disadvantaged groups” and “including rap music as a subgenre of poetry.”

<b>Direct Quotes Revealing Self-Awareness and the Development and Exercise of Emerson’s Conscientização</b>	
Question	Emerson’s Self-Awareness
1	“I realized that I do not give equal attention to economically underprivileged voices and disabled voices.”
3	“I have realized that I am too directive a professor in my composition class.”
4	“As a white person, I have privilege.”
4	“As a woman, my voice is routinely suffocated or minimized by the government, the university system, and even my own husband.”
Question	Developing Emerson’s Conscientização
1	“Yet upon reflection”
3	“I have become more aware of the “white savior” issue.”
5	“I am continually looking for ways to improve my critical consciousness.”
Question	Exercising Emerson’s Conscientização
1	“The quarantine has exposed inequalities among my students, such as limited access to technology and reliable transportation and a lack of mental health support in rural areas.”
1	“Several of my students and English Education majors were unable to complete the semester because they were too overwhelmed, anxious, or lacked stable internet connections and computers.”
1	“Witnessing their struggles has encouraged me to make some changes to my course curricula.”
1	“I am including more examples of such voices in all of the classes I teach.”
2	“I have joined several groups.”
2	“I have finally joined Twitter to engage more fully with causes I support.”
2	“I have donated money to several political campaigns that support equality in my state and in other ‘battleground’ states.”

2	"I reserved ten tickets to the Trump rally in Tulsa with no intention of going."
2	"Doing one's part to remove a racist from office will no doubt improve the social reality for most people."
3	"Have carefully evaluated the works I teach to avoid unintentionally promoting this problem."
3	"Have changed my essay assignments so that my students may choose topics that emphasize their voices and not mine."
4	"My communication with my husband regarding this suffocation has increased."
4	"Being outspoken and loud as I feel I can be."
4	"The government and most institutions do not seem willing to take responsibility as suffocating agents."
4	"I continue to talk to my daughters, students, and female colleagues about being loud and raising our voices."
5	"By including more works in my courses that represent economically disadvantaged groups."
5	"By including rap music as a subgenre of poetry."

Figure 4.7.2. - Direct Quotes Revealing the Development of Emerson's Conscientização

## Interview

Emerson's original interview, which was recorded in July 2020, did not record properly. The interview was redone at the end of March 2021. Emerson did a 41 minutes and 25 second interview.

### *1. How have you used the time during the COVID-19 pandemic to reflect on your voice?*

I have been able to do research about poverty and economical inequalities first hand through making observations of my students. Our school is really in a rural area. You have to drive for an hour to get to a highway to get out of this area. We are just state highways - two lanes. A lot of my students come from even smaller areas to this area. We kept our campus open because of our student population. We knew a lot of them could

not have internet access if they went home, but even finding devices to use that were as good as being in the classroom was a challenge for them.

I haven't seen a lot of poor white students in my courses before. When I was at the regional college near a city or the community college I was at that was about 30 miles outside of the city, there were not as many poor white students. I have now had firsthand observations of how COVID has affected the poor white student population.

I have also seen how COVID has amplified mental disabilities, including crippling anxiety and OCD and depression. One of my most determined students, who was almost at the end of her English degree, just kind of dropped off. She was dealing with such bad anxiety that she could not leave her room. She literally couldn't function. It has been an interesting and sad realization for me about a lot of my students. I've become more compassionate to mental health disabilities that can render you disabled where you cannot function. I don't think that there is enough literature out there about how we can help our students navigate that.

***2. During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

Social media is toxic. You just create an echo chamber then that's all you don't have any other conflicting voices. I think it's really detrimental mostly to people, who are prone to conspiracy theories and racist views and misogynistic views. It can also be dangerous for people, who are more open minded too. It can become really polarizing when you're only with people who think like you. It affects the way you interact with people in reality, not just on social media.

Social media has been in some ways good and bad in other ways. We've seen things like George Floyd and the reinstated interest in Black Lives Matter, which had kind of waned, even though it had been stated like in 2015. Another strong movement that came from social media was people reserving tickets with no intention to show up for Trump's rally in Tulsa. Trump blamed the kids on TikTok, but it was all over other social media platforms. I heard about it on Facebook. The success of this movement showed everyone that Trump was not like this all powerful. I don't know. It's hard to talk about him positively. Basically, nobody came to his birthday party. We also saw the damage that social media can cause with the insurrection at the Capitol. That was all done via social media. I think that especially when we're isolated from people in the world during the pandemic, you can really create that echo chamber, and that's very dangerous.

I use social media all the time, but I don't think I created an echo chamber. I didn't delete people out of my Facebook right or off my Twitter feed. I wasn't making it to where I was only hearing the voices of the Black Lives Matter and Women Against Racial Profiling. They're both pretty diverse groups. I don't think I created an echo chamber or at least I tried not to.

To change social realities, you also have to go beyond social media. It's also crucial to donate monetarily to political campaigns of politicians, who are for social equity and justice. Even though two Democrat senators from Georgia were elected, you have this huge backlash. It jolted the Republicans' social reality enough that they got scared enough to create laws to increase voter suppression to keep that from happening again. If you have politicians in place or groups in place that can help protect voter rights or marginalized groups, then those types of things are less likely to happen.

3. *During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person's voice?*

A lot of the stories that we see or read about they seem on the surface, I think at least to white people, to be about black people and their realities and to be about getting a sense of representation that's accurate; however, a lot of those movies or portrayals, there's a white person who comes in and they're basically the catalyst for everything. If it weren't for the white person, then whatever good thing happens wouldn't happen without the white person there. *The Help* was supposed to be about racism in the South and women and dealing with black women being empowered, but that's not what it's really about. I think *The Help* was just a really clear visual example of the concept of the white savior.

When I became aware of the concept of the white savior, I really started reevaluating things that I consumed like books and movies. I looked for the implicit messages of the literature I taught that may have a white savior in it. My daughter, who's almost 15, and I watched a movie that featured a white savior, and we talked about the white savior in it. It's super complex. I didn't want her to think that it is necessary for there to be a white savior. It has personally affected me, and it has also affected my curriculum because it made me really reevaluate the things that I was teaching and making sure that they were an accurate representation of people in the group being depicted.

I've been more active on social media and going to things like meetings and protests than I had before. I've also been much more aware of the political situations in

other states. I contribute to political campaigns in those states when I can. That's something that I hadn't really considered doing before the pandemic.

**4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

To address the government suffocating my voice, I have written a lot of letters and emails. I called them also, and I would leave very interesting voice messages. I was like, "Hey, hi, it's me again, Emerson, your constituent..." I would then proceed to say something unkind. The senator did send actual like not just a generated response, like he really replied to me in email letter form. It didn't change anything, but at least they heard me.

I also have recruited my husband and a friend of mine, also a white man. He's an instructor for a career tech. He's this big guy, bald with a big beard. He's got like six, three or four tattoo sleeves. He does not look like this very compassionate, empathetic, very social justice minded, but he's really liberal and active in his environment. You would not expect it because a career tech is historically pretty conservative. He was calling and writing our senators daily because like it or not their white male voices carry more weight than mine with these male Republican senators.

As for the university system, it's still such a boys club, at least with the administration. Women aren't really heard or given credit the same way men are heard and given credit. We had a job search go on during the pandemic. I don't know if it's my own bias, but I felt that when we interviewed the male candidates they were treated more seriously. I don't know if that's just me being hypersensitive. Looking at the questions asked of the male candidates seem different in tone than the female candidates. We did



end up hiring a male candidate, which I think we hired the best candidate regardless of gender, but I think there might have been an implicit, unspoken reason. Our department is mostly dominated by women. I think that we feel like we don't get credibility because of having so many females in the department, and we need male voices in there with us to give us more credibility than what we would have otherwise. We may have implicitly been thinking about that because women aren't taken as seriously or as credibly as men are taken in the university system at large.

My husband on the other hand is getting better at catching himself with his mansplaining. He now says really cute things that I don't know, maybe they shouldn't be cute; maybe I should be offended. Let's say when he is explaining to me about the motor of a lawn mower, which I don't know anything about how a lawn motor's motor works, he'll be like, "You probably already know this," then he won't even tell me about it. It's like he's making two assumptions. His first assumption is I'm not going to know anything about it. His second assumption is my first assumption is probably a wrong assumption, and she probably does know about it, so I'm not even going to tell her about it. He's at least stopped himself from trying to mansplain as much, so that's been good.

Like with the university system, I think it's just men - their voices are more credible. They seem to have more life experience. They seem to be taken more seriously than women are. I think just unfortunately the situation just plays out in domestic relationships too. Of course, I can only speak as a woman in a heterosexual relationship with a man.

5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?*

I have worked on revamping my reading and writing curriculum a lot. As a student, I had never really encountered Black literature or American Indian literature or even women's literature until I sought out specialty classes, so when I became an educator, I gave a lot of focus and still do on Black voices and Hispanic voices. I think my focus on those voices kept me from looking at other voices too like the economically disenfranchised and people with disabilities.

Now I do hip hop, which I hadn't been doing. One of the units is about poetry and protest, so we listen to a lot of hip hop. We look at protest movements, beginning with the Revolutionary War and use *Hamilton* to talk about that. I let them pick basically any protests that they want to talk about as their big essay, but their first essay is a self-reflection about who they are and what kind of groups they fit into, basically their experience with any kind of marginalization or any kind of negative impact on their identity and how the factors they experienced as a child, as a teen, as a young adult lead in or contributed to their identities. For me this was a good way to provide them with a voice early on, then we just keep that dialog going throughout the semester.

Just yesterday, after reading the lyrics, we watched "This is America" by Childish Gambino. We also watched "A Change is Gonna Come" by Sam Cook, which is about civil rights. We read "Let America Be America Again" by Langston Hughes, so we did all of those things and watched a pretty graphic, but definitely important, hip hop video that my students had a lot to say about. It's been good in that way for me professionally because I've changed the way I teach literature. I make sure to really keep myself from valuing literature that's canonical or even traditional.

## **Reflection**

Emerson did a three minute and 11 second audio reflection about the question: “During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice?” In their reflection, two themes for self-awareness developed, two themes for developing their conscientização surfaced, and two themes for exercising their conscientização emerged.

### ***Self-Awareness***

In Emerson’s reflection, the two themes of self-awareness were “Inner Understanding” and “Growth.” For the theme of “Inner Understanding,” they demonstrated self-awareness in understanding their reasoning behind joining the Facebook groups. They also displayed self-awareness by being aware of their emotions when learning about the systemic racism within hospitals and medical literature. Emerson showed growth when they recognized that before the pandemic they were “vaguely aware” of systemic racism within hospitals and medical literature.

<b>Self-Awareness</b>	
<i>Inner Understanding</i>	<i>Growth</i>
Reasoning	Growth
Emotions	

Figure 4.7.3 - Ways Emerson Practiced Self-Awareness

### ***Developing Their Conscientização***

The three themes about developing their conscientização that materialized in Emerson’s reflection were “Internet,” “Videos,” and “Reading.” They utilized the internet in two different ways: (1) using the internet in general and (2) joining groups on social media. Twice they mentioned using the internet in general to develop their conscientização. They also joined two Facebook groups to develop their conscientização to learn how to be a more effective and proactive ally for the Black community. In the theme of “Videos,” they watched YouTube videos

“by people, specifically Black people, who have been discussing their experiences in quarantine and highlighting the differences between their experiences and white people’s experiences.” In the “Reading” theme, Emerson mentioned doing research into systemic racism in the hospital system. They have also been reading medical literature.

<b>Developing Their Conscientização</b>		
<i>Internet</i>	<i>Videos</i>	<i>Reading</i>
Internet	YouTube Videos	Research
Social Media		Reading

Figure 4.7.4. - Ways Emerson Developed Their Conscientização

### ***Exercising Their Conscientização***

For exercising their conscientização, the two themes that emerged were “Speaking Truth” and “Involving Other People.” In the reflection, Emerson speaks truth to the fact that “There is just a belief that Black people require different amounts of medication than white people.” They also mentioned including more texts about economically disadvantaged people in one of their courses, which falls under the theme “Involving Other People.”

<b>Exercising Their Conscientização</b>	
<i>Speaking Truth</i>	<i>Involving Other People</i>
Speaking Truth	Curriculum

Figure 4.7.5. - Ways Emerson Exercised Their Conscientização

### **Follow up Interview Section about Reflection**

A section of the interview was dedicated to exploring how the murder of George Floyd and Black Lives Matter movement made Emerson want to be a better ally

It’s hard to explain how the murder of George Floyd and Black Lives Matter made me want to be a better ally because it’s so clear to me that is necessary. I don’t

know how you would not come to that conclusion. I should do more as a white person with privilege for Black people, who are clearly being targeted. I supported Black Lives Matter, but then after George Floyd, I realized there was more I could do.

I can support Black businesses, look for Black narrators of things, and look for Black voices on YouTube. Before when I'd watch something on gardening, I would choose a white person, instead of a Black person. Now I'm looking for Black people talking about gardening because I want to support Black businesses and Black ventures. I started watching videos intently looking for nonwhite narrators or nonwhite people in them and for children's books too. It's hard to find people of color in children's books. It's hard to find girls, but people of color - it's even harder to find. I intentionally sought out narrators or main protagonists that were people of color for my daughter. I had already been buying her baby dolls that aren't blond hair and blue eyed. I've been trying to make that as diverse as I could; although, again, the selection is terrible. Supporting Black authors and Black businesses is a way I found that I could be a better ally than I had been before.

I was just talking with my students about how gaining knowledge about systemic racism in the medical field enriched my knowledge and understanding of the Black experience in America. The first chapter of *Invisible Man* by Ralph Ellison is required reading in almost every class I teach. There's a lot of violence in that chapter. There's a lot of violence in that book. The Black men in that chapter are treated as animals and seen as less than human. It's a way for us to talk about the way that Black pain is taken less seriously than white pain. During the pandemic, we see, of course, Black people disproportionately affected. Black mortality is much higher than white mortality. Having

that knowledge helps me teach my students about how deeply entrenched racism is and how it plays out systematically throughout pretty much every organized industry. It's embedded. It's like in the mortar. There's no way to really get it out unless you just erase the whole thing and start building anew. Of course, you cannot start anew, but the more people who know about it, the better. Visibility is key to getting people to really see that racism is everywhere.

Everything that has occurred during the pandemic has changed my focus quite a bit. I'm straight English. I haven't taken any education classes. I've always been English, and I still plan to do my Ph.D. in English. However, I've changed from being egocentric in my curriculum and always teaching stuff that I want to talk about because I like reading about it and that's my area to being like it's imperative; I must expose my students, especially those students who are going on to teach English in a secondary classroom, to the problems that are happening. I have to give them tools to combat those problems.

In my young adult literature class, we read *The Hunger Games* by Suzanne Collins because the protagonist is female. We also read *Simon Versus the Homosapiens Agenda* by Becky Albertalli because the protagonist is gay. Every other book we read the protagonist is someone of color or marginalized. I don't teach *The Outsiders* or *Lord of the Flies*. I only teach social justice driven works, and I encourage my students to teach those in the secondary classroom. To change the pedagogy at the secondary level has become a bigger passion of mine, almost equal to my literature passions. You know, to get secondary educators away from *Lord of the Flies*, *Macbeth*, and *The Outsiders* and actually teach *The Hate You Give* by Angie Thomas and *Yaqui Delgado Wants to Kick*

*Your Ass* by Meg Medina, along with other books that are fantastic and so important. For some reason English teachers just keep teaching the same stuff that their teachers taught and their teachers taught and their teachers taught, so I'm trying to break that cycle.

Breaking that cycle has taken on a bigger significance than it had before.

### **Discussion about Emerson**

Emerson is an excellent example of someone who actively seeks out to develop their conscientização, then exercise their conscientização to make appropriate changes to their lifestyle or curriculum. As soon as they reflected on the hardships of their students and realized their curriculum was missing texts that reflect the economically disadvantaged and people with disabilities, they made adjustments to the next semester's reading list to include texts about those two groups. When George Floyd's murder occurred, they started to actively develop their conscientização about racism and exercise their conscientização by joining anti-racist social media groups and donating money to political campaigns to help anti-racist politicians. They also jumped on board with the grassroots movement to reserve tickets to Trump's rally with no intention to show up. Emerson's responses and reflection show that they are eager to develop and exercise their conscientização.

Their eagerness to go is also shown in their self-awareness. In their reflection, their statements of self-awareness focus on their emotions, reasoning, and growth. The discussion in their photo elicitation responses show that they are self-aware about how their voice is suffocated and their position of privilege. The most remarkable statement of self-awareness is that they realized they were too directive a professor.

Both Emerson's personal and professional transformation are phenomenal; however, they should be encouraged to continue to grow. There are a number of parallelisms gone awry

between the dynamics of when they are talking about race inequalities and gender inequalities. When they are discussing race inequality and the white savior complex, they are quite decisive that Black people do not need white people to come to the rescue; although, when it comes to them discussing gender inequality, women need men to speak up for them because men have more credibility and life experiences. Aside from the male candidate getting hired because he was “the best candidate,” they implicitly felt that because women are unheard in their university that if they had a man, then maybe their department would be listened to more. An idea they can reflect on is do the oppressed need the oppressor to speak up for them. When it comes to race, they clearly say no; however, when it comes to gender they clearly say yes. This reflection can be applied to any area of liberation. Do people with disabilities need able bodied/mind people to speak up for them? Do asylum seekers need the government to stand up for them? If you want the boys club not to be in charge, do you need members of the boys club to speak up? These are complicated questions with complicated answers with many different perspectives.

Another perspective to be taken into consideration when teaching social justice driven works is to select works that celebrate a minority’s culture. Many people from minority cultures have talked about their culture being more than just the suffering the culture has endured. Some educators teach social justice indirectly by teaching a book that has a BIPOC protagonist in it and it doesn’t deal with racism, like Marvel’s *Miles Morales: Spider-Man* by Jason Reynolds. Miles Morales is an Afro-Latinx teenager, who gets bit by a spider and develops super powers. *Feral Nights* by Cynthia Leitich Smith is a fantasy book with a female Native American protagonist. *A Time to Dance* by Padma Venkatraman is a book where the female Indian protagonist is a dancer who ends up getting one of her legs amputated below the knee. This book celebrates the accomplishments of people with disabilities. While showing privilege or lack



thereof and the struggles groups of people have gone through throughout history is important, humanizing people from other cultures is equally important. Many social justice educators are focused on normalizing BIPOC protagonists in books and movies centered around positive stories instead of the stereotypical stories of struggle.

Emerson is an excellent example of someone, who as soon as they realize they are doing things that could be harmful inequitable behaviors, they work towards stopping those behaviors and start engaging in more healthy equity behaviors through exercising their conscientização. Now that they are exercising their conscientização, they are also continuing their growth through practicing self-awareness and developing their conscientização.

## **Chapter 4.8**

### **Taking a Closer Look at Jesse**

Jesse is currently a K-12 English teacher and has previously held the positions of school librarian and English Education professor. They have more than 16 years of experience in education.

#### **Survey**

From the information provided on the survey, Jesse appears to be developing and exercising their conscientização. The social reconstruction ideology is always first or second most influential for their overall curriculum development and for the curriculum development of each of the four areas of basic language skills. They said they were extremely likely to discuss and take action about human rights on all questions except for two taking action questions, which they said they were more than likely to do. They are critically engaged in six of the human rights issues and taking in knowledge on the other four human rights issues.

#### ***Ranking Influences on Curriculum Decision***

For overall curriculum decisions, they are most influenced by the learner centered ideology, followed by the social reconstruction ideology. Regarding decisions about the reading and writing curriculum, text selection, and writing assignments, they are most influenced by the social reconstruction ideology, followed by the learned centered ideology. When it comes to making decisions about the active listening curriculum and activities, they are most influenced by the social efficiency ideology, followed by the social reconstruction ideology. For decisions about the speaking curriculum and effective speaking assignments, they are most influenced by the scholar academic ideology, followed by the social reconstruction ideology. As a whole the social reconstruction ideology always is a key influencer in their curriculum making decisions.

<b>Jesse's First and Second Influences on Curriculum Decisions</b>			
Area	1st/2nd	Selected Statement	Curriculum Ideology
Overall	1st	Topics that the students are most interested in	Learner Centered
Overall	2nd	Topics of inequality or injustice that affect students in their everyday life	Social Reconstruction
Reading	1st	Texts of any type that involve social issues the student is interested in	Social Reconstruction
Reading	2nd	Whatever the student is interested in	Learner Centered
Writing	1st	A research response to a current issue impacting society	Social Reconstruction
Writing	2nd	Free writing about whatever they want to	Learner Centered
Listening	1st	So the student can develop the active listening skills needed to be successful in everyday adult life	Social Efficiency
Listening	2nd	So the student is more aware of how social inequalities are affecting people	Social Reconstruction
Speaking	1st	So when the student is an expert in a field, they can transmit their knowledge effectively to other people	Scholar Academic
Speaking	2nd	So students can effectively educate and influence people about the effects of social inequalities	Social Reconstruction

Figure 4.8.1. - Jesse's First and Second Influences on Curriculum Decisions

### ***Discussing and Taking Action about Human Rights.***

Jesse said they were extremely likely to engage in discussions with everyone about human rights issues. In regards to speaking up for someone who is having their human rights violated, they said they were extremely likely to speak up for that person. When it comes to taking action about human rights, they are extremely likely to write their congressperson and read about human rights issues, and they are more than likely to participate in a protest and to write an article about human rights issues. They did not write in any other ways they participate

in social justice activities. Overall, Jesse is very active discussing and taking action about human rights.

### ***Interest and Levels of Engagement about Human Rights Issues***

Jesse is critically involved in immigration issues, children's rights, LGBT+ rights, women's rights, poverty and economic inequality, and issues surround racism. They also are taking in knowledge about environmentalism, freedom of expression, the criminal legal system, and disability rights. They are interested in all the listed issues and did not write down any additional topics they are interested in.

### **Photo Elicitation**

#### ***1. How have you used the time during the COVID-19 pandemic to reflect on your voice?***

To help answer this question Jesse provided a screenshot of one of the reading for pleasure sessions they did during the time period of distance learning on Google Meet. The screenshot features them and two other students, who look to be cuddled up watching and listening to what is going on.

In this response, Jesse has one statement of self-awareness and one act of developing their conscientização. There are no acts of exercising their conscientização. The statement of self-awareness comes from their comment that they do not have a photo release from these students; therefore, the picture cannot be published. Jesse is self-aware enough to understand that the students are their own individuals and the parents need to provide consent before publishing their photo. The development of Jesse's conscientização came into play after doing a few sessions of reading for pleasure. Jesse realized that "not only should be developing the reading for pleasure habit I preach, but

they NEED IT.” This is a development of Jesse’s conscientização because they are learning about the needs of other people.

2. ***During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

To help answer this question, Jesse provided a picture of them holding up the book *White Fragility* by Robin DiAngelo in front of their face.

In this response, Jesse has one statement of self-awareness, one act of developing their conscientização, and one act of exercising their conscientização. When they realized, “I needed to go from being a listening ear to a full-blown ally and eventually an advocate,” it expressed self-awareness because, even though, they considered themselves “open minded and fight racism within situations,” they still had more to learn in order to help their students of color. The act of reading the book *White Fragility* exhibited the development of their conscientização by learning about the concept of whiteness and how it causes white people to react when confronted about racism. By offering to do a book club about *White Fragility* is a way they exercised their conscientização because they were reaching out to other people to engage in a critical discussion about racism.

3. ***During the COVID-19 pandemic, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?***

As part of the response to this question, Jesse screenshotted an email between them and a student making amends.

Jesse had two statements of self-awareness, one act of developing their conscientização, and four ways of exercising their conscientização. The first statement of self-awareness was after they dismissed a student's struggle, they thought twice about

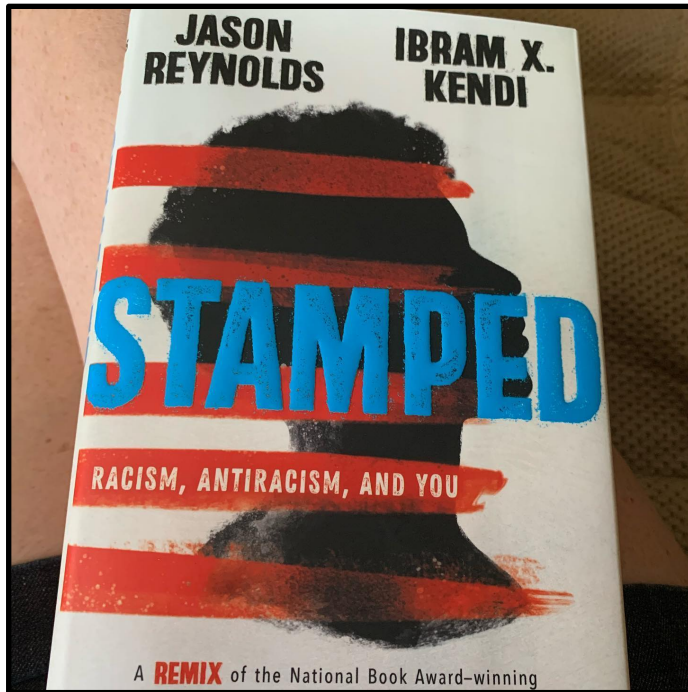
their answer. The second statement of self-awareness was recognizing their experience of the pandemic is not the same as their student's experience of the pandemic.

The one act of Jesse developing their conscientização happened while reading the book *White Fragility*. They credit the reading of the book to developing the occurrences of self-awareness during the situation of dismissal with the student and recognizing the opportunity to exercise their conscientização. Jesse exercised their conscientização in four ways. The first way was by sending the student an invitation to chat after they realized they dismissed the student's struggle. The second way was by apologizing for dismissing the student's struggle. The third way was by taking the student to lunch, so the student could have a positive experience amidst the stress. The fourth way was Jesse creating the motto for themselves, "Listen and Learn."

4. ***During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

In this response Jesse included a screenshot of an opposing candidates Facebook post with an article about a political forum that happened the week prior. Jesse demonstrates two acts of exercising her conscientização. There are no statements of self-awareness or acts of exercising their conscientização. The first act of exercising their conscientização is actively campaigning for a candidate they think would be good for public education. The second act is by collecting evidence to warn people about the opponent's negative behavior.

6. *During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?*



For this response, Jesse added a picture of the book *Stamped:*

*Racism, Antiracism, and You* by Jason Reynolds and Ibram X.

Kendi on a table.

Also, in the response, Jesse makes two statements of self-awareness and one way they developed their conscientização.

There were no acts of exercising

their conscientização. The first statement of self-awareness is that they are learning that the information in their civil rights literature unit is “only touching the tip of the iceberg.”

This demonstrates an awareness of the level of the growth of their knowledge about racism. The second statement of self-awareness is them acknowledging the fact that racism is “a problem that belongs to ALL OF US.” This shows that as a white person they are aware that they play a role and can be an agent in change when it comes to racism. Jesse states “ I spent a lot of time researching books to add to the unit and books for recommended reading and books that will help me understand better what I need to be teaching.”

Direct Quotes Revealing Self-Awareness and the Development and Exercise of Jesse's Conscientização	
Question	Jesse's Self-Awareness
1	"I do not have photo release for these kiddos"
2	"I needed to go from being a listening ear to a full-blown ally and eventually an advocate."
3	"I thought twice about my answer."
3	"We are all experiencing the pandemic together but none of us is having the same experience."
5	"I'm really only touching the tip of the iceberg."
5	"A problem that belongs to ALL OF US."
Question	Developing Jesse's Conscientização
1	"It was really a beautiful part of the quarantine and it reinforced to me that these kiddos not only should be developing the reading for pleasure habit that I preach, but they NEED it."
2	"I got <i>White Fragility</i> , and offered teachers in my district an opportunity to participate in weekly book discussions."
3	"I'd been reading <i>White Fragility</i> ."
3	"I spent a lot of time researching books to add to the unit and books for recommended reading and books that will help me understand what I need to be teaching."
Question	Exercising Jesse's Conscientização
3	"I almost immediately sent her an invitation to chat."
3	"I apologized for dismissing her with the 'we're all' business."
3	"We went to lunch together."
3	"Listen and Learn" -- spoken to myself."
4	"I will actively campaign for a candidate that I feel will be good for public education."
4	"I'm quietly collecting her dismal showing and will use it to encourage voting for her opponent in the general."

Figure 4.8.2 - Direct Quotes Revealing the Development of Jesse's Conscientização



## Interview

Jesse did at 58 minute and 28 second follow up interview to the five photo elicitation questions.

### 1. *How have you used the time during the COVID-19 pandemic to reflect on your voice?*

I know I said in my survey that my most influential ideologies for reading curriculum are the social reconstruction ideology and learner centered ideology, but the reality is we have like 8000 standards that we have to get through, and I don't really have a whole lot of time in my curriculum to allow for reading for pleasure. There is probably once a month where the kids are given the time to read for pleasure, but I always tell them, "You guys need to be reading at home for fun, so you will get better at reading."

When the pandemic struck, we had been reading *Refugee* by Alan Gratz at the end of the class every day. Even though we were online, students wanted to finish reading *Refugee*. I set up a time that if students wanted they could voluntarily join in virtual for 30 minutes, and I would read *Refugee* to them. I didn't do any checking for understanding. We just read for pleasure. When we finished *Refugee*, they wanted to read another book, so we started reading *Stargirl* by Jerry Spinelli, then we read *Wonder* by R.J. Palacio. I was able to find the PDF version of all the books, so the students could follow along if they wanted to.

I do standard based grading. Standard eight is about independent reading. I keep talking to my administrator about wanting to make more time for independent reading. I was going to give up my test prep time because I am a firm believer that either the kids know it or they don't, but then the pandemic hit, so the conversation was put on hold. When we get back my curriculum is going to slow down to afford them more opportunities to read and just think, not constantly having to be on.

My voice impacted my students during the first few months of the pandemic because I think they just needed a break. They were social media-ed out, done all their Math, stuck with their families, and they just needed a break from it all. My reading for pleasure sessions gave them an opportunity to take that break. My voice even had an impact on their families. Siblings and sometimes even the whole family would join in to listen to the book.

I understand my voice also impacts people other than my students and their families. I am the past president of our teachers' association, so I have been the voice of teachers in my district to the administration for quite a while. A lot of teachers turn to me when they have questions about being asked to do something by their administrators. I have had to advocate on behalf of teachers many times to the administration. During the walkout I was a voice for the teachers, and I spoke to other organizations concerning public education and education policy. I am also active in campaigning for any public candidate and explaining how voting for one person over the other will benefit public education and education policy in Oklahoma.

**2. *During the COVID-19 pandemic, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?***

As I have mentioned before, I read *White Fragility* by Robin DiAngelo and started a book club reading the book with other teachers. It has given us an opportunity to talk about racism; it also has allowed us to have frank conversations about things that we may have done in our classrooms in the past that we thought were being helpful but might have been harmful. The biggest concern discussed so far is how do we have conversations about what we have learned during this book study with our colleagues

who did not participate. I mean, nobody is necessarily overtly racist, but there are just small things that they might do or say.

Before starting the book club, I reached out to the district administration and told them, “The teachers are going to be reading this book. I’m sure the administration will want to be discussing it as well.” As a result, my superintendent said, “Hey, we will do this this summer as an admin study.” With the teachers and the administrators studying the book over the summer, it really kind of sets us up to set the standard for what anti-racism is going to look like in our own buildings. Every building is represented by someone in either one of the book studies. We are also discussing what it is going to look like to be an ally to our Black students and our students of color, as well as advocate for their needs, so I think the book study is just kind of setting us up for this next step and social justice within our schools. Next fall we are going to be reading *Why are All the Black Kids Sitting Together in the Cafeteria?* by Beverly Daniel Tatum. There are several others that are on the list. Hopefully, we will be back this year, really focusing on building an anti-racist climate within our own buildings and within the district.

**3. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

In the photo responses, I discussed recognizing that I was being dismissive and talked about an incident between a student and myself. She reached out through email, and she was like, “This is really hard, and I don’t really know what to do.” She was failing a couple classes, and the administrators were talking to her about the possibility of having to go to summer school. In her email, she’s like, “You just don’t understand. I’m struggling.” My reply was, “I do understand. I mean, we are all struggling right now.”

Thank goodness for her being strong-willed and setting me straight. She fired back with an in depth reply about everything that is going on in her life and why she really was struggling. There was a lot more going on in her life than just the pandemic. Her using her voice to come back louder woke me up to the fact I was being dismissive.

I really struggle with the fact that I was so quick to just be like, “Yeah, we are all in this. You are no worse than anybody else,” but the truth was she really was worse off than so many other people. It makes me feel really, really guilty and horrible to think she came to me with all these issues, and I was just so quick to be dismissive. What I should have done was tell her that she was right and that is a lot to take on, and made sure everyone was safe and had food, then let her know the school counselor would be calling her to talk.

Reading *White Fragility* helped me realize that even if we did have several things in common, we don’t have the same experience. I can say “I’m struggling too. “Here’s my story, but to say “yes, we’re all struggling” as a dismissal was really not appropriate at that point.

I also realized this isn’t the first time for me to be dismissive. A student made some kind of borderline racist comment and I went, “We’re not going to do that in this classroom. We’re not discussing it.” A kid of color was like, “What if I have something to say about that?” I shut them down by saying, “No, we’re not discussing it.” In my mind, I was shutting down a potential riot in my fifth hour. What I probably should have done was said, “Then let’s talk about it.” I missed an opportunity to model how to have a critical discussion about racism in a respectful way, but instead, I was just more concerned with shutting down a potential racist riot in my classroom. I have said, “We

are not going to discuss this” or “We will discuss this later” and not follow up with it several times. I think setting that time is important too, so that they learn appropriate ways in which to share their voice as well.

I have been racking my brain about how to avoid dismissal phrases in the future, and I think top of mind awareness is key. In the book club, we made a list of phrases we wanted to use and phrases that we didn’t want to use. Having it somewhere we can see it to keep making ourselves aware of the phrases is important. For me, it’s even going to be a running list. When I catch myself saying it, correct myself, then go put it on the list. I’m sure that there are other things that I do that I’m just not aware of right now. I have had this paradigm shift over the pandemic, and I haven’t been in my classroom to see how that plays out yet.

**4. *During the COVID-19 pandemic, how have you taken time to address how other people, institutions, or the government suffocate your voice?***

I actively campaign for those running for public office, who I feel will benefit public education. I first reached out the other candidate through her website. I’ve done that every week, but she has never responded to me. I have my Facebook set up to see her posts immediately when she posts something on her Facebook page. Of course, I never had any intention on commenting on her post, just was curious about what she was posting.

One day I went to go comment on one of her posts about school choice to ask her what area of school choice she felt Oklahoma was lacking. When I went to the post, I could share but I couldn’t comment. At first, I thought it was really funny that she was avoiding me, and she did not want to hear from me at all. I started using my own platform

to kind of call her out. Then her followers started tagging me on her posts, and I couldn't respond back to what they were saying. It didn't get frustrating until people were trying to involve me in the conversation, and I wasn't allowed to be involved in that conversation.

She and her campaign people have walked across my yard twice, left literature in the middle of the yard and not stopped to talk. After she won the primary, I reached out to her again, and I was like, "Congratulations, I'd love to meet with you." She still has never responded; however, her campaign did start allowing me to comment on her Facebook page, but I was like, "I have nothing to say to this at this point. I reached out to you and the ball's in your court." If she wins, I feel like that public education would have zero voice. I just feel like it would be the death of public school as far as she's concerned.

If she is elected, I plan on using the Open Records Act and request her emails. If she does not respond to my emails, I'm going to call her out on every public forum that I can. I plan to just tell her that everything that you say and do will be public, and when you don't respond to me that will be made public. If she gets elected, I'm spending a whole lot of my time recruiting somebody to run against her in two years.

**5. *During the COVID-19 pandemic, how have you exercised the area of your voice that you feel needs to be improved upon?***

In my class, I have more than just black and white students. I don't know the percentage. I didn't have any Middle Eastern students. I didn't have any Indians from India students this year. I'm not aware of any Native students that I had. I'm sure I had Native American students, but I was not aware. I did have two Hispanic students this

year. I probably had more Hispanic students, but just at first glance, I didn't know. So this year it was really a black and white grouping of kids.

In my Civil Rights unit, we talk about Black Panthers some. Some of the kids will be like, "They're so bad," so I talk about some of the good things and you know how they contrast to Martin Luther King's movement. When I get pushback from anybody, it's usually my white kids. This is the fifth year that I've done this, and I have never had parents pushback. I have had kids that will come in and say, "My dad said..." or "My mom said..." I'm always like, "Well let's break that down." I always follow up with, "But your parents can call me if they have any questions."

I have had pushback from the community. One component of this is that I recruit community members to read the same books as my kids, then come in at the end of the unit and discuss the book with the kids. During my plan one time I had a community member come in. They went to Central High School in Little Rock, AR, when they integrated. She was like, "Well, let me tell you, it never should have happened. The black kids didn't want to be there. The white kids didn't want them there. It was just really a rough time." She continued on, "I read some of those titles and one of the titles is *One Crazy Summer* by Rita Williams-Garcia. The Black Panthers really were bad. It sounds to me like you're going to push an agenda that you probably don't want to push." I told her, "Well we're gonna." That's really been the only community pushback that I've gotten from it. My town is a pretty inclusive community to begin with. We've got two oil headquarters here, so I know the people here are fairly open minded, with a few exceptions. I don't know if I could do this in another town in Oklahoma.

## Reflection

Jesse did a seven minute and 39 second reflection answering the question: “During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice?” In their reflection, three themes of self-awareness emerged, along with two themes about developing their conscientização and two themes about exercising their conscientização.

## *Self-Awareness*

The three themes for self-awareness that emerged are “Inner Understanding”, “Positionality”, and “Growth”. Within the theme of “Inner Understanding,” there were six categories. The first category was about “How the Brain Works.” Jesse was self-aware that it is difficult for their brain to engage in movies and video and that they need to not have anything going on or they cannot focus. The second category, “Understanding Own Needs,” was formed because they demonstrated self-awareness when discussing that reading the book *White Fragility* “was really just apropos to the time and space where I was,” and when they realized that they needed people who were ready to learn about racism in their circle and didn’t want anyone they were “going to have to drag.” “Likes and Dislikes,” the third category, formed from them realizing they have never liked movies or television, but they have always enjoyed reading. The fourth category is “Differentiation.” Jesse is self-aware enough to know that even though she does not like movies, “there are a lot of good videos out there.” Jesse can also differentiate and know that even if they share the same experience with someone they both will experience it differently. There is once Jesse mentions not feeling confident and another time they mention not having felt enough experience dealing with racism. Both of these statements fall into the fifth



category of “Confidence.” The sixth category is “Voice.” Jesse is self-aware that they are outspoken and have a strong and bold personality.

“Positionality” is the second theme, which emerged while analyzing Jesse’s self-awareness. This stems from them using their mantra “listen and learn” while reading the book and always remembering her place with learning about racism and Black history. They also recognized their position in society as “a privileged white woman.”

The third theme, “Growth,” originated out of Jesse’s ability to notice how developing their conscientização was helping them grow and the future opportunities they had to exercise their conscientização. They recognized the fact that after reading *White Fragility* they had the confidence to walk beside people of color and “echo their voices.” In addition, they realized that reading books about racism was good for themselves and their voices. Jesse also discovered they had been dismissive, when before they had not realized they had been dismissive. In the second category, “Future Opportunities,” They discovered that they now had a future opportunity to be an ally and walk beside their students of color and could “help them elevate their own voices.”

Self-Awareness		
<i>Inner Understanding</i>	<i>Positionality</i>	<i>Growth</i>
How the Brain Works	Thinking While Reading	Notice of Development
Understanding Own Needs	Privilege	Future Opportunities
Likes and Dislikes		
Differentiation		
Confidence		
Voice		

Figure 4.8.3. - Ways Jesse Practiced Self-Awareness

### ***Developing Their Conscientização***

Two themes about developing their conscientização materialized: “Future Developments” and “Reading.” For “Future Developments,” Jesse recognized that when she was ready and focused, she needed to watch *Just Mercy*, *13th*, and *Becoming* to develop their conscientização. Inside the “Reading” theme, there are four categories: mentor text, reading, and annotating, and purpose. *White Fragility* has become Jesse’s mentor text for developing their conscientização about racism. They mentioned reading *White Fragility* by Robin DiAngelo and *Stamped* by Jason Reynolds. They have annotated, highlighted, and underlined their copy of *White Fragility*. Jesse states their purpose of reading those books is “to strengthen my voice.”

Developing Their Conscientização	
<i>Future Development</i>	<i>Reading</i>
Future Development	Reading
	Mentor Text
	Annotating
	Purpose

Figure 4.8.4 - Way Jesse Developed Their Conscientização

### ***Exercising Their Conscientização***

Two themes about exercising their conscientização also emerged. There are ways Jesse is exercising their conscientização to “Include Other People” and there are ways that are “Personal.” Four categories are included within the theme of “Include Other People.” The first category is “Critical Conversation.” Jesse engaged in critical conversations about race over social media and the other educators giving them push back about the *White Fragility* book club. The second category is “Book Club” because they started a book club reading the book *White Fragility* in their district. “Invitation” is the third category. They invited the district

administration to join the book club. The fourth category is “Gave Space.” Jesse respectfully gave space to the teachers who declined to join the book club and gave space to the administrators, who decided to have their own book club about the book *White Fragility*.

For the theme of “Personal,” there were two categories: “Differentiating Races” and “Setting Goals.” In their reflection, Jesse not only mentioned that she had students of color, but differentiated the students by race, instead of clumping them as “students of color.” By differentiating races, Jesse exercised their conscientização personally. The second category, “Setting Goals” was formed because they mentioned their “goal initially was just to listen and learn.”

Exercising Their Conscientização	
<i>Involving Other People</i>	<i>Personal</i>
Critical Conversations	Differentiating Races
Book Study	Setting Goals
Invitation	
Gave Space	

Figure 4.8.5 - Ways Jesse Exercised Their Conscientização

### Follow Up Interview to Reflection

To investigate if Jesse had read any books other than *White Fragility*, a section of the interview was dedicated to discussing the question for the reflection: “During the COVID-19 pandemic, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice?”

I’ve added two books to my reading list over the summer. I added *Ghost Boys* by Jewell Parker Rhodes and *Dreamland Burning* by Jennifer Latham. I have a co-teacher, who is a white man, and when George Floyd was murdered, he came out on social media

and was like, “I just really don’t understand what the Black people are so upset about. We’re so much better than we were.” My response to that was, “Tell that to George Floyd’s family. Things have improved, generally, but it’s still just as scary to be a Black person in America right now.” Part of me is hoping to teach him a lesson as well by expanding the literature.

I am a white woman, and I have black students. I know your research isn’t just about race, but that’s kind of where my voice is. I’m exercising my voice right now. When I read these books it gives me a glimpse into an experience that I will never have. It’s about finding a way to understand a little bit more about their experience, so that I can get them to invest in my classroom.

Whenever I am having conversations with people about race, *Just Mercy*, *13th* and *Becoming* keep popping up in the conversation about giving us a bigger glimpse into the struggle of the plight of Black Americans, which is why those movies are on my watch list. I just get so distracted so easily with movies, and I probably always have done so unless it’s a musical. I do OK with musicals because I can sing along and dance along, so I’m involved with it. But to just sit, it’s hard. So, like, this is really hard for me to focus right now, but I love to sit and read books.

I love *Stamped* by Jason Reynolds. It is like sitting down, having a conversation with him. In the margins I would ask questions. Within two pages he was answering those questions. The book gave me the language to use when I’m speaking with kiddos. That language has helped develop my voice.

Next year I am looking forward to working back in individual student conferences into my curriculum. The student conferences allow me to sit down with kiddos and listen.

Aside from allowing me to listen and learn from them and all their experiences, it's going to allow them to invest in my classroom. When they see that I'm listening to them, they're going to turn around and listen to me. You got to teach the standards, but I know what works. I'm going back to what works.

### **Discussion about Jesse**

From Jesse's last statement, "You got to teach the standards, but I know what works. I'm going back to what works," it appears they could have gotten caught up in the administrative push towards dehumanizing the students and solely focus on the standards and the development of their conscientização has helped them re-humanize their students and go "back to what works." Their energy and excitement for their new found development within their conscientização and self-awareness is apparent.

There are three statements that raised concern of possible areas within racism and their conscientização that may need to be reflected on and developed more. The first statement, which was repeated twice about "shutting down a potential riot." Is there an underlying embedded strand of racism linking the discussion of racism to needing to shut down a potential riot? The second statement is the lack of awareness of their students' races. They start off with "no my students are not all black and white", then circles all the way around to their students are just black and white. Knowing one's students and their race is essential in developing the educator's conscientização and the student's conscientização. There may be some lingering effects of colorblindness. The final statement of concern was associating having two oil headquarters in their town with people being open minded. Research into empirical evidence about the number of oil headquarters and the level of open mindedness would need to be done to ensure that is not the naive consciousness taking hold of information and turning it into disinformation.

Just like in Jordan's case, giving students independent reading time is not necessarily developing or exercising anyone's conscientização; however, since Jesse recognized that independent reading is a need of the students, advocating for more time to engage in independent reading is exercising their conscientização.

Overall, Jesse is extremely self-aware in several different areas and in different ways in those areas. They have been experiencing a revitalizing development in their conscientização, which has led, not only to the growth of their conscientização, but also to them going back to humanizing their students again and engaging in effective teaching practices. Due to Jesse's outspoken and bold personality, it is evident that once they develop their conscientização. They have no problems exercising their conscientização.

## **Chapter 4.9**

### **Overall Discussion and Answering the Research Questions**

The purpose of this study was not to compare the educators in a competition-like format to determine who was practicing self-awareness the most, who was developing their conscientização the most, or who was exercising their conscientização. The purpose of this study was to learn about the ways other educators are practicing self-awareness, developing their conscientização, and exercising their conscientização, so that as the reader, one can engage in praxis and work towards practicing more self-awareness, developing one's conscientização, and exercising one's conscientização to work oneself towards liberation. The more educators can learn about each other the more they can encourage each other and work together to create a more just and equitable society.

The next three sections will be answering the research questions:

1. In what areas are English/Literacy educators in Oklahoma practicing self-awareness as part of their conscientização?
2. In what ways are English/Literacy educators in Oklahoma developing their conscientização during the COVID-19 pandemic?
3. In what ways are English/Literacy educators in Oklahoma exercising their conscientização during the COVID-19 pandemic?

They are discussed in a collective manner as not to incite competition between the participants while the text is being read. Data from the survey and Chapter 4.2 will be included if it applies to answering the research question. A table of themes and categories of areas and ways Oklahoma English/Literacy educators practice self-awareness or develop and exercise their conscientização will be listed at the end of each section.

### **Human Rights Issues Discussed in the Data**

The majority of the data discussed addresses the topic of racism. The data was collected during the summer of 2020 at the height of the Black Lives Matter Protests after the murder of George Floyd by a police officer on May 25, 2020. This study shows the profound affect George Floyd's murder and the protests had on Oklahoma English/Literacy educators. The amount of self-awareness and the development and exercise of the educators' conscientização in the area of racism is outstanding and should be applauded; however, it still remains to be seen if these are long term developments or shooting star developments, where because of a current event people get engaged with a topic although after some time when the event no longer is front and center of their everyday life the enthusiasm for topic fizzles away and the continuation of that developing and exercising in that area of one's conscientização is stunted or stopped all together.

Other human rights issues that were addressed in this study include the criminal legal system, LGBT+ rights, poverty and economic inequalities, disability rights, women's rights, children's rights, and freedom of expression. Two human rights issues, which were mentioned in the survey, were immigration and environmentalism. Just because they were not mentioned or discussed does not mean that educators were not practicing self-awareness and developing and exercising their conscientização. Because there were no questions directly asked about each human rights issue, it shows that immigration and environmentalism were not at the forefront of Oklahoma English/Literacy Educators' development and exercise of their conscientização.

### **The Areas Oklahoma English/Literacy Educators are Practicing Self-Awareness as Part of Their Conscientização**

Andenoro et al. (2016) found that the development of self-awareness and reflection led to developing more intercultural competency, which is essential for deconstructing oppression between cultures. Seven modes about the areas Oklahoma English/Literacy educators are



practicing self-awareness emerged: growth, inner understanding, positionality, outside effects, effects on others, other voices, and one's right.

### ***Growth***

Oklahoma English/Literacy educators are extremely self-aware of the current and future opportunities to develop and exercise their conscientização. They also have a heightened awareness of the development of their conscientização including the ways their conscientização is being developed and the effects of that development. This heightened awareness about the development of their conscientização has also led to an awareness about the necessity for them to take action to improve their social reality and the social reality of others around them, along with being able to notice their growth and the different topics they are growing in.

### ***Inner Understanding***

Oklahoma English/Literacy educators identified 19 different areas of self-awareness which relate to inner understanding about themselves. They are aware of their likes and dislikes, their wants and values, and their emotions and reasoning. This has led them to be more aware of their confidence or in some cases their lack thereof. They understand their own needs and how their brain works. Because of this, the educators are able to analyze the areas they need to improve in, the topics they have not thought about, and the need to get out of their comfort zone. All of these areas of inner understanding result in the educators being able to reflect on their voice, the level of difficulty of a situation and that they experience situations different from other people.

### ***Positionality***

Being aware of their position within power structures and society is a large part of practicing self-awareness for Oklahoma English/Literacy educators. Because of their position as

an educator, they realize their responsibility to empower their students' voices. Being aware of their position in society allows them to recognize that racism is everyone's problem and they are part of the solution. Their awareness of their positionality leads to their awareness of their privileges, perceived power, and obligations. Thinking about their positionality while reading helps them critically engage in developing their conscientização.

### ***Circumstances Outside One's Control Effects on Oneself***

Oklahoma English/Literacy educators aware of circumstances outside of their control create conditions, which affect their productivity levels. They are also aware of how their circumstances can create difficult times for themselves and/or other people.

### ***Effects on Others***

Oklahoma English/Literacy educators are aware of the effects they have on others including their students. They are also aware of how writing reflects their voice and the need for clarity in communication. When an inappropriate message is sent, they reflect on their answers. When pictures are involved, they realize that the student could be negatively impacted if they first do not receive consent from the parents.

### ***Other Voices***

Oklahoma English/Literacy educators realize the government doesn't always want to listen. They are also aware of how other people's voices affect them personally. From this awareness they are also aware the effect from other voices can be different for other people interacting with the same voice.

### ***One's Rights***

Only awareness of one right was mentioned: the right to vote.

The Areas Oklahoma English/Literacy Educators are Practicing Self-Awareness		
Growth		
Opportunities	Notice of Development	Take Action to Improve
Future Opportunities	Effects of Development	Growth Topics
Ways of Exercising Their Conscientização	Ways of Developing Their Conscientização	Growth
Inner Understanding		
Connections	Identity	Likes & Dislikes
Values	Wants	Level of Difficulty
Not Thinking about Certain Topics	Different Experiences	Decision Making Process
Emotions	Reasoning	How One’s Brain Works
Understanding Own Needs	Amount of Knowledge	Differentiation
Confidence	Voice	Areas of be Improved
Need to Get Out of Comfort Zone		
Positionality		
Thinking While Reading	Positionality	Racism is Everyone’s Problem
Responsibility to Empower Student Voice	Part of the Solution	Privilege
Obligations	Perceived Power	
Circumstances Outside One’s Control Effects on Oneself		
Understanding Difficult Times	Conditions	
Effects on Others		

The Need for Consent	Reflecting on Answers	Effects on Students
Writing Reflects Their Voice	Clarity in Communication	
Other Voices		
Government Doesn't Always Want to Hear	Effects of Another Person's Voice	Difference of Experiences
One's Rights		
Voting Rights		

Figure 4.9.1. - The Areas Oklahoma English/Literacy Educators are Practicing Self-Awareness

### **The Ways Oklahoma English/Literacy Educators are Developing Their Conscientização**

Research has found that developing one's conscientização provides "the awareness, motivation, and agency to identify, navigate, and challenge social and structural constraints" (Diemer et al, 2016, p. 221). When educators have these skills to work towards liberation, they can then teach their students these skills and help empower their students. Nine modes of developing one's conscientização: professional development, reading, video, internet, future developments, conversations, reflecting, increased worldly awareness, and seeking development.

#### ***Professional Development***

Oklahoma English/Literacy educators were developing their conscientização through professional development and a book study. They also developed their conscientização by learning about bias and by offering to do a book study with other people. Offering to do a book study with other people is a way to develop their conscientização because they had not yet read the book, so they were inviting people to join them in developing their conscientização.

#### ***Reading***

Oklahoma English/Literacy educators developed their conscientização by reading texts in several formats. They developed their conscientização through reading academic articles and

research. They also did a variety of reading on the internet. To increase their level of understanding and development of their conscientização, they annotated the text and used some of the text as a mentor text.

### ***Video***

In addition to reading, Oklahoma English/Literacy educators developed their conscientização by watching videos on the internet including YouTube videos. They also watched movies to develop their conscientização.

### ***Internet***

Along with reading and watching videos on the internet, Oklahoma English/Literacy educators used social media and the internet in unspecified ways to develop their conscientização.

### ***Future Developments***

Oklahoma English/Literacy educators thought about future ways to continue to develop their conscientização. The act of thinking of ways helped to expand and develop their conscientização.

### ***Conversations***

While talking to other people, Oklahoma English/Literacy educators listened and asked questions to develop their conscientização. If they would have mentioned they were engaged in the discussion by contributing their viewpoint, then it would have been exercising their conscientização.

### ***Reflecting***

Oklahoma English/Literacy educators engaged in 11 ways of reflecting to develop their conscientização. They developed their conscientização by reflecting on the world, their voice,

and in general. They also thought about stereotypes, power structures, conditions, and ways to help others. To develop their conscientização about themselves they examined their strengths and reflected while writing poetry to cope with their emotions. To develop their conscientização about society they questioned phrases of appeasement like “Overcoming racism is a marathon not a race.”

### ***Increased Worldly Awareness***

Oklahoma English/Literacy educators also developed their conscientização by increasing their worldly awareness but did not apply it to how it affected them. They developed their awareness of others’ needs and their awareness of whiteness including issues found within whiteness like the white savior complex.

### ***Seeking Development***

In the “Seeking Development” theme, Oklahoma English/Literacy educators they went a step beyond thinking about future developments and physically seeked out ways to develop their conscientização.

The Ways Oklahoma English/Literacy Educators are Developing Their Conscientização		
Professional Development		
Learning About Bias	Offering Opportunities for Development to Others	Professional Development
Reading		
Reading	Internet Articles	Annotating
Academic Reading	Mentor Text	Research
Internet Reading		
Video		

Movies	Internet Videos	YouTube Videos
Internet		
Internet	Social Media	
Future Development		
Future Developments		
Conversations		
Listening	Asking Questions	
Reflecting		
Reflecting	Thinking about Stereotypes	Questioning Phrases of Appeasement
Reflecting on How to Increase Equity	Thinking about Ways to Help Others	Examining One's Strengths
Reflecting on the World	Thinking about Conditions	Writing Poetry as a Coping Skill
Reflecting on Voice	Thinking about Power Structures	
Increased Worldly Awareness		
Awareness of Others Needs	Awareness of Whiteness	
Seeking Development		
Seeking Out Development Opportunities	Researching Resources	

Figure 4.9.2 - The Ways Oklahoma English/Literacy Educators are Developing Their Conscientização

### **The Ways Oklahoma English/Literacy Educators are Exercising Their Conscientização**

Crocco & Costigan (2007) found that when educators exercise their conscientização, it builds resilience in the educators. Five modes of exercising their conscientização were found in this study: reflection, personal, involving other people, perspective, and speaking truth.

### ***Reflection***

Oklahoma English/Literacy educators exercised their conscientização by completing an audio reflection and a reflection about long term consequences to actions. Participating in this study was also a way Oklahoma English/Literacy educators exercised their conscientização; however, only one participant mentioned completing the audio reflection in the data.

### ***Personal***

Oklahoma English/Literacy educators exercised their conscientização in seven different personal ways that benefited them directly. They made connections to their own community to the book they were reading. They also exercised their conscientização by meeting their own needs through participating in socially distanced gatherings and participating in Zoom conversations. Educators exercised their conscientização by setting goals for themselves and by making decisions about how to improve one's behavior. They also exercised their conscientização by differentiating the races of students for their own benefit of knowing their students. They did not mention how this benefitted their students.

### ***Involving Others***

Oklahoma English/Literacy educators exercised their conscientização in thirty different ways that benefited other people. Some of the ways included social media. Other ways were through protest, engaging in critical dialogue, checking in on other people, making changes to their curriculum, and supporting social justice movements. All of the ways educators exercised their conscientização included kindness in one form or another.

### ***Perspective***

Oklahoma English/Literacy educators exercise their conscientização by discussing their perspective and by speaking positively about other people.



## *Speaking Truth*

Oklahoma English/Literacy educators exercised their conscientização by speaking the truth about four different ways. They spoke the truth through protesting and voicing a need for change. They also spoke the truth through academic writing. The topics they spoke the truth in this study about include the fact that poetry heals, history, knowledge, access, identity, police officers, the inequalities in rural areas, and the benefits of removing a racist government official.

The Ways Oklahoma English/Literacy Educators are Exercising Their Conscientização		
Reflection		
Audio Reflections	Speaking about Long Term Consequences to Actions	
Personal		
Differentiating Races	Setting Goals	Reminding Oneself to Listen and Learn
Connections to Community	Decisions about How to Improve One's Behavior	Socially Distanced Gatherings
Participating in Zoom Conversations		
Involving Others		
Critical Conversation	Curriculum Changes	Curriculum
Joining Antiracist Groups	Joining Twitter	Donating Money to antiracist political campaigns
Joining a Political Movement	Using Their Voice	Positive Activity
Actively Campaigning for a Politician to Benefit Schools	Engaging in Dialogue with Someone Who is Suffocating One’s Voice	Encouraging Others to Use Their Voice
Book Study	Invitation to Participate	Giving Space
Invitation to Talk	Apologizing for Causing	Collecting Empirical

	Harm	Evidence
Not Judging	Checking on Other People's Well Being	Sending Uplifting Messages
Encouraging Others to Be Kind	Sharing Kindness & Happiness	Being a Welcoming Teacher
Keeping Connections with Students	Using One's Voice to Lift Up Others	Sharing One's Poetry
Promoting Kindness	Sharing Literary Resources	Making Observations
Perspective		
Perspective	Speaking Positively about People	
Speaking Truth		
Academic Writing	Participating in Protests	Voicing the Need for Change
Speaking Truth		

Figure 4.9.3. - The Ways Oklahoma English/Literacy Educators are Exercising Their Conscientização

## **Section 5: Next Steps**

**Opportunities for Professional Development**

**Opportunities for Future Research**

**“Furthermore, teachers should always stick together  
as they challenge the system so that their struggle is effective.”**

**Paulo Freire, page 12**

*Teachers as Cultural Workers: Letters to Those Who Dare to Teach (2005)*

## **Chapter 5.1**

### **Opportunities for Professional Development**

In Oklahoma English Language Arts, developing and exercising the students conscientização is built into the standards: Standard 3: Critical Reading and Writing and Standard 6: Research. Developing one's conscientização is "a process to acquire the necessary critical thinking tools so that students, instead of internalizing their oppression, understand how institutions of power work to deny them equality of treatment, access and justice" (Macedo, 2018, p. 17).

#### **Standards 3 and 6**

##### ***Standard 3***

Standard 3: Critical Reading and Writing states, "Students will apply critical thinking skills to reading and writing" (OAS-ELA, 2016, p. 5). The reading section of the standard reads, "Students will comprehend, interpret, evaluate, and respond to a variety of complex texts of all literary and informational genres from a variety of historical, cultural, ethnic, and global perspectives" (OAS-ELA, 2016, p. 33). According to Standard 3 students should be reading texts of different origins and critically analyzing the text and be able to respond to the text in a dialogic manner. Students should, not only be reading text by American authors, but also be reading text by international authors in order to gain perspective and insight. The writing section of the standard reads, "Students will write for varied purposes and audiences in all modes, using fully developed ideas, strong organization, well-chosen words, fluent sentences, and appropriate voice." While the reading section of the standard is developing the student's conscientização, the writing section of the standard is allowing the student to exercise their conscientização. "Using fully developed ideas," means to see the issues from all perspectives, understand the power structure, and how it applies to everyday life.

## ***Standard 6***

Standard 6: Research states, “Students will engage in inquiry to acquire, refine, and share knowledge” (OAS-ELA, 2016, p.5). The reading section of Standard 6 states, “Students will comprehend, evaluate, and synthesize resources to acquire and refine knowledge.” The evaluate component refers to determining where or not the resource has a high level of validity and is empirically correct. By evaluating resources for validity and empirical correctness, one’s conscientização is developed. If the educator is allowing the students to use any resource and is not teaching them how to actually evaluate the resource, then the student is operating in their naive consciousness and not learning the standard to mastery level. The writing section of Standard 6 states, “Students will summarize and paraphrase, integrate evidence, and cite sources to create reports, projects, papers, texts, and presentations for multiple purposes.” If students are not integrating the evidence with a high level of validity, then they again are operating in the naive consciousness, not actually doing research, and not learning the standard to the mastery level.

### ***Example of the Use of Standard 3 and 6 in the Classroom***

For this example, the historical fiction book, *Refugee* by Alan Gratz will be used. *Refugee* has three stories woven throughout the book. The first story takes place in Germany, 1938, and the main character is Josef, who is a Jewish refugee who ends up on the *St. Louis* going to Cuba. The second story takes place in Cuba, 1994, and the main character is Isabel. When Castro tells people to leave Cuba if they want to, Isabel and her family are a part of the Cuban Refugee Crisis. The third story takes place in Syria, 2015, and the main character is Mahmoud. Mahmoud and his family have to flee Syria and travel to Europe.

One approach to teaching this book is the way Jesse taught it by doing the reading for pleasure approach, which emphasized Standard 8: Independent Reading and not Standard 3: Critical Reading and Writing. Reading for pleasure is just reading to enjoy the story. While it is a proven technique to get students engaged in reading, it is not critical reading nor developing one's conscientização.

When critically reading *Refugee* and teaching Standard 3, there are a number of real life topics one could discuss. Josef's story begins on Kristallnacht, which is right after the German government made it illegal for Jews to work influential jobs like lawyers and doctors. One topic students could critically delve into is the antisemitic legislation between 1933-1939; Is there still anti-Semitism today and Naziism today?. They could also look at American laws for inequity and compare them to the Third Reich's laws. The *St. Louis* is a real ship that was full of Jewish passengers; however, when they got to Cuba, the Cuban government wouldn't allow them to disembark. They begged the United States to let them disembark, but the United States refused. Eventually, the *St. Louis* had to take the Jews back to Europe. Students could compare the real journey of the *St. Louis* to Josef's journey on the *St. Louis*. They can also critically study the United States' refugee laws during that time and compare the American government's attitude and policy towards refugees then to their current attitude and policy towards refugees now. Throughout the 20th century, the American government has had a negative attitude and policy towards refugees, so students could examine the history of how the United States went from a country to being composed of refugees to being limited or closed to refugees. They could also examine why Cuba stopped taking refugees from Germany, when the refugees even had all the paperwork, along with also critically thinking about how taking in Jewish refugees impacted Cuba.

For Isabel's story, students could examine why were people wanting to leave Cuba and why would Fidel Castro not let them leave. They could critically investigate what happened during the actual Cuban Refugee Crisis and compare that to what happens in the book. Students could also examine the United States' "Wet Foot, Dry Foot" policy, why did President Obama end the policy in 2017, and how did the ending of the policy affect Cuban's wanting to migrate to the United States. Guantanamo Bay is also mentioned in the book, so the students could critically analyze history and current use of Guantanamo Bay.

In Mahmoud's story, the Syrian Refugee Crisis could be studied. The politics behind the Syrian War and who are the main players in it could be investigated by students. Mahmoud and his family travel through a number of countries throughout the story. Students can explore how each country responded in real life to the massive amount of immigrants flooding through their countries. The United States' response to both the Syrian War and the Syrian Refugee Crisis can be investigated. Students can also critically research Bashar al-Assad to see how the Syrian government treats the citizens of Syria.

Like *Refugee*, most young adult literature has the potential to be used to teach Standard 3 and develop and exercise students' conscientização; however, if educators are not developing and exercising their conscientização, they will not be able to see the opportunities to develop and exercise students' conscientização. Also if educators are restricted to certaining teaching practices or are required to teach to the test, opportunities to develop and exercise students' conscientização will be missed. By missing or not taking advantage of opportunities to develop and exercise students' conscientização, students will not be able to fully master the authentic learning expectations of Standards 3 and 6.

### **Educators Professional Development**

“Teachers’ political, ethical, and professional responsibility puts them under an obligation to prepare and enable themselves before engaging in their teaching practice” (Freire, 2005, p. 32). Whether individually or as a group, educators should come together and strive to continue to work on developing and exercising their conscientização. School Administration, District Administration, and Institutes of Higher Education should be supportive and provide professional development opportunities specifically focused on educators developing and exercising their conscientização.

### ***Critical Reflection***

“Critical reflection on practice is a requirement of the relationship between theory and practice. Otherwise, theory becomes simply ‘blah, blah, blah’ and practice, pure activism” (Freire, 1998, p. 30). All educators should do a self-assessment to be able to examine and reflect on their interests in different human rights issues. Like with any other critical assessment, educators should be looking for empirical evidence within themselves.

Just because one might want to be critically engaged with environmentalism, for example, do not mean one is. The theory behind conscientização is the process of seeing things as they are proven by empirical evidence; therefore, in critical reflection one must examine themselves and their lives and ask themselves, “What do I do to be critically engaged with environmentalism?” If the only thing one can think of is they watched the documentary *Seaspiracy*, then they are still only talking in knowledge and developing their conscientização. To be critically engaged with environmentalism, one can watch *Seaspiracy* then they would go exercise their conscientização by doing at least one of the following actions: stop eating seafood, speak out against the fishing industry, encourage other people to watch *Seaspiracy*, reduce their use of plastics, promote conservation of sea animals, write a letter to their congressperson about



the damaging effects of the fishing industry on the oceans and planet and push for more environmentally friendly policies, or go clean up pollution on the beach. The purpose of critical reflection is to stop functioning in the naive consciousness and to take an accurate inventory of the level of one's conscientização, so one can then continue to develop one's conscientização.

Please fill in the corresponding stars for how each human rights issue relates to your personal life.

1 star - I have no interest.  
 2 stars - I read about it when I see about it in the news.  
 3 stars - I investigate what is going on in this issue on my own time without any prompting.  
 4 stars - I actively read and write about it, along with critically the discussing the issue with others.  
 5 stars - I take time out of my schedule to actively be involved with movements about the issue.

Immigration	☆☆☆☆☆	<p style="text-align: center;"><u>Results</u></p> <p>One star - Not interested              2-3 stars - Taking in Knowledge              4-5 stars - Critically Engaged</p> <p>For those topics with one stars:              Reflect on the reason you have no interest in the topic.</p> <p>For those topics with 2-3 stars:              Reflect on the reason you have not been critically engaged with making a difference about the topic.</p> <p>For those topics with 4-5 stars:              Reflect on how can you be more effective or get more people involved with being critically engaged in that topic.</p>
Children's Rights	☆☆☆☆☆	
LGBT+ Rights	☆☆☆☆☆	
Environmentalism	☆☆☆☆☆	
Freedom of Expression	☆☆☆☆☆	
Criminal Legal System	☆☆☆☆☆	
Disability Rights	☆☆☆☆☆	
Women's Rights	☆☆☆☆☆	
Poverty and Economic Inequality	☆☆☆☆☆	
Racism	☆☆☆☆☆	

Figure 5.1.1. - Practitioner's Reflective Survey about Their Interest in Human Rights

If one finds there are areas they are not interested in, they should critically reflect on the reasons why they are not interested in those areas, so they can become more self-aware of their implicit bias. Once one is self-aware of their implicit bias, one can begin the work of exploring and developing their conscientização in those areas, so their implicit bias does not seep into their curriculum and is not transferred to their students.

### ***Finding Ways to Develop One's Conscientização***

Educators already are overburdened a number of responsibilities, duties, and obligations they have to attend due to the way education is currently set up. It is the responsibility of administration to constantly be critically analyzing the duties and responsibilities given to educators and removing the ones that are ineffective and unnecessary. Educators are skilled professionals and need time and space to work on their craft. Administrators should be developing and exercising their conscientização also, along with reading research-based articles about effective best practices of pedagogy, so one is not inhibiting educators from effectively teaching students.

The banking method should not be employed as a means of taking in an excessive amount of knowledge to be stored in order to be used at another time. Developing one's conscientização should be an intentional and meaningful process. As with the example of using Standards 3 & 6 when reading *Refugee*, one should take their time with the intake of knowledge and see what one can learn about the hidden truths one's implicit bias and naive consciousness can be masking. It is also important to realize that developing one's conscientização "occurs as a process at any given moment" (Freire, 1985, p.107); therefore, educators should always be aware and open to opportunities to develop their conscientização as they appear. These opportunities could happen when talking to a student, walking one's dog, while at the grocery store, or even while waiting at a stop light.

While educators and administration should be taking time to develop and exercise their conscientização on their own, the school should create a school climate that nourishes and encourages the development and exercise of the conscientização by students, educators, and administrators. This means that schools should be a safe place where real life events, along with infliction and oppression caused by current power structures within the world, can be discussed.

Administrators should work with educators and students to create a more equitable environment as a model for the rest of the world, where everyone (students, educators, and administrators) can thrive. To begin this process of developing one's conscientização, below is a list of the resources used by educators in this study, which other students, educators, and administrators are encouraged to start exploring.

<b>Books, Movies, and Other Resources to Develop One's Conscientização Mentioned by Educators in This Dissertation</b>
<p><b>Fictional Books</b></p> <ul style="list-style-type: none"> <li>★ <i>The Color Purple</i> by Alice Walker</li> <li>★ <i>A Thousand Splendid Suns</i> by Khaled Hosseini</li> <li>★ <i>Where the Crawdads Sing</i> by Delia Owens</li> <li>★ <i>Felix Ever After</i> by Kacen Callendar</li> <li>★ <i>Clap When You Land</i> by Elisabeth Acevado</li> <li>★ <i>Stargirl</i> by Jerry Spinelli</li> <li>★ <i>Wonder</i> by R.J. Palacio</li> <li>★ <i>One Crazy Summer</i> by Rita Williams- Garcia</li> <li>★ <i>Ghost Boys</i> by Jewell Parker Rhodes</li> <li>★ <i>Dreamland Burning</i> by Jennifer Latham</li> <li>★ <i>Georgia Peaches and Other Forbidden Fruit</i> by Jaye Robin Brown</li> </ul>
<p><b>Nonfiction Books</b></p> <ul style="list-style-type: none"> <li>★ <i>Dialogic Pedagogy &amp; Polyphonic Research Art: Bakhtin By &amp; For Educators</i> by Ana Marjanovic-Shane, Eugene Matusov, and Mikhail Gradovski</li> </ul>

<ul style="list-style-type: none"> <li>★ <i>White Folks: Race &amp; Identity in Rural America</i> by Timothy J. Lensmire</li> <li>★ <i>How to be Antiracist</i> by Ibram X. Kendi</li> <li>★ <i>Stamped: Racism, Antiracism, &amp; You</i> by Jason Reynolds &amp; Ibram X. Kendi</li> <li>★ <i>Black Appetite. White Food.: Issues of Race, Voice, &amp; Justice Within &amp; Beyond the Classroom</i> by Jamila Lyiscott</li> <li>★ <i>White Fragility</i> by Robin DiAngelo</li> <li>★ <i>Beyond Magenta: Transgender Teens Speak Out</i> by Susan Kuklin</li> <li>★ <i>All Boys Aren't Blue</i> by George M. Johnson</li> <li>★ <i>Why are All the Black Kids Sitting Together in the Cafeteria?</i> by Beverly Daniel Tatum</li> </ul>
<p><b>Podcasts</b></p> <ul style="list-style-type: none"> <li>★ <i>Dead Ass</i> - Hosted by Khadeen and Devale Ellis</li> </ul>
<p><b>Movies</b></p> <ul style="list-style-type: none"> <li>★ <i>The Watchmen</i> - Directed by Zack Snyder</li> <li>★ <i>Just Mercy</i> - Directed by Destin Daniel Cretton</li> <li>★ <i>13th</i> - Directed by Ava DuVernay</li> <li>★ <i>Becoming</i> - Direct by Nadia Hallgren</li> </ul>
<p><b>Articles</b></p> <ul style="list-style-type: none"> <li>★ <a href="#">“The Paradox of Being a Black Role Model”</a> by Kareem Abdul-Jabbar</li> </ul>
<p><b>Videos</b></p> <ul style="list-style-type: none"> <li>★ <a href="#">“We are Home”</a> by Kareem Abdul-Jabbar</li> </ul>

Figure 5.1.2. - Books, Movies, and Other Resources to Develop One's Conscientização

## **Higher Education and the Development and Exercise of Educators' and Administrators' conscientização**

Freire (1989) discusses the importance of the involvement and work of educators in higher education and states:

Academic work, but not of the ivory-tower sort, because ivory-tower academics occupy themselves with high-sounding words and descriptions of ideas, rather than with a critical understanding of real world which, instead of being simply described, has to be changed. That is valid academic work in that it is concerned with the relation between practice and theory. (p. 6)

Educators and administration in higher education should be engaging in the section above. They also have the responsibility to support preservice teachers, graduate students, school districts, schools, and individual educators and administrators in their journey of developing and exercising one's conscientização. All higher education educators need to critically examine and reflect on their own curriculum ideology and approaches to their students in their classrooms. They should actively be modeling a humanized approach to teaching and helping their students engage in developing and exercising their conscientização and engaging in

Colleges of Education should be providing professional developments for educators to attend regardless of the positionality and support of their school and school district. These professional development opportunities should help support educators to examine their curriculum ideology and curriculums to identify areas of where dehumanization currently is embedded and support educators in how to make steps to create curriculums, which fully humanize their students and the people within the topics discussed. They should also provide professional development opportunities about human rights issues educators are interested in, in

addition to professional development opportunities that address bias and prejudices found within oneself and society. The Colleges of Education should also provide regular opportunities for educators to exercise their conscientização about important human rights topics. Opportunities can include, but are not limited to, letter writing to people in Congress, art exhibitions, fundraising or material drives for different causes addressing oppression, and protests. If institutes of higher education are unwilling to be supportive of educators and provide opportunities to develop and exercise their conscientização, then they should reflect critically on why they are not supportive or willing to engage in activities to relieve oppression in society.

### **Conclusion about Professional Development**

Not matter what a person's current role in education, educators should take both personal responsibility and a community approach to developing and exercising their conscientização in order to relieve oppression, create a more equitable society, liberate themselves, and inspire other to work towards liberation through developing and exercising their conscientização. Because school districts and institutes of higher education have the most perceived power, they should actively join in and support educators developing and exercising their conscientização. This will not only benefit the students and educators, but it will benefit society as a whole.

## **Chapter 5.2**

### **Opportunities for Future Research**

This study is an open door to countless other research work, which needs to be performed in order to support and engage the education community in developing and exercising their conscientização. Research provides the empirical evidence to help shape and develop people's conscientização. Freire (1998) reminds educators that they should be in a constant cycle of researching and teaching: "Once again, there is no such thing as teaching without research and research without teaching" (p. 35). In the following pages are research ideas, which need to be explored.

#### **Oklahoma English/Literacy Educators and Their Curriculum Ideology**

One research project that needs to be completed and questions that need to be asked are (1) Are Oklahoma English/Literacy educators aware of their curriculum ideology? (2) Are Oklahoma English/Literacy educators aware of how their ideology influences their curriculum decisions? and (3) Are Oklahoma English/Literacy educators critically reflecting on their curriculum ideology as a part of developing and exercising their conscientização?

Another research project can look at the influences of curriculum ideologies on curricular making decisions on overall decisions and each of the four areas of basic language skills and explore what is preventing that total humanization of students. Is it outside pressure from the school, district, state, or federal mandates? Is it from preconceived notions about how one is supposed to teach the certain skill? Is implicit bias creating a barrier from allowing an educator to fully humanize their students? Does the level of perceived power influence how they humanize their students?

## **Oklahoma English/Literacy Educators and Involvement in Human Rights Issues**

Further research needs to be performed about understanding the involvement of educators in each human rights area. If educators are not interested in a particular human rights issue, exploring the reasons why they are not interested in a certain issue. If educators are taking in knowledge about a particular human rights issue, what is holding them back from being critically engaged in the human rights issue.

## **Oklahoma English/Literacy Educators and Their Awareness of Their Different Types of Consciousness**

Another topic that could be researched is educators and their awareness of their different types of consciousness. In this study, two of Freire's levels of consciousness were discussed: conscientização (critical consciousness) and naive consciousness. The other two consciousnesses, semi-intransitive consciousness and naive transitive consciousness, require examining the power structure, in which the participant is situated, along with the participant's development and exercising of their conscientização (Freire, 1985).

## **My Future Research Agenda**

Over the next 3-5 years, there are five projects in relation to educators developing and exercising their conscientização. The first project involves examining the inconsistencies of their curricular ideology influences. The second project deals with how to develop characteristics of a progressive teacher through mindfulness. The third project explores the level of interest that educators have in human rights. The fourth project is developing a Freirean human rights critical lens. The final project is investigating how critical discussions with a book that contains human rights issues impacts the development of the participants' conscientização.



### ***Inconsistencies of Curricular Ideologies***

I am most curious about inconsistencies of curricular ideology influences in between the different areas of basic language skills. I am going to send out the survey again, eliminating the how likely section and adding the ability to write ways in which they are developing or exercising their conscientização in that area. Meanwhile, I am going to analyze the 58 completed surveys to see how many educators are inconsistent in their curriculum decision making, then I would like to be able to interview people about their curriculum decisions to take a more in-depth look at how they are making curriculum decisions. This will reveal how aware educators are about the influences of curricular ideologies on their curriculum decisions. It will also open up the door discussing the correlation between the curricular ideologies and naive consciousness and critical consciousness.

### ***Mindfulness and the Characteristics of a Progressive Teacher***

Freire (2005) identifies seven characteristics of a progressive teachers for their better performance: (1) humility, (2) lovingness, (3) courage, (4) tolerance, (5) decisiveness, (6) security, and (7) the tension between patience and impatience. While Freire describes what each characteristic looks like, there are no instructions on how to develop each characteristic. However, in several secular ethic books, His Holiness the Dalai Lama explains how to be mindful and examines one's own emotions to be able to then deal with the negative emotions and to promote positive emotions and characteristics as described by Freire. For the last 30 years, His Holiness the Dalai Lama has been working with Western scientists to research the effects of mindfulness from a neurological perspective.

### ***Levels of Interest Educators Have in Human Rights Issues***

To continue to investigate the barriers to developing and exercising one's conscientização, I am interested in studying reasons why some educators are not interested in certain human rights issues why sometimes they only stay in the taking in knowledge and developing phase of their conscientização and do not aspire to be critically involved. This study would be done with the data collected from the first project.

### ***Developing a Human Rights Critical Lens***

I am planning on doing a grounded theory study to develop the Freirean human rights critical lens with at least five rounds or until saturation is achieved. Each round will consist of one six-week book study of a young adult literature book about a different human rights issue each round. To ensure I have further reach and most in depth data, each round would be over a different book with different participants. There would be one round each semester, so I would have time to analyze the data before the next round of participants.

### ***Books, Critical Discussions, and Developing the Conscientização***

This would be a series of studies each using a different book about different human rights issues. Each study would be six weeks. The first week would be an introductory week for the focus group to introduce themselves to one another and discuss their current understanding of the topic. For the next four weeks, the participants would read a section of the book then come back together for critical discussion of three questions. The sixth week participants would have the opportunity to create and share an artwork with a written reflection that reflects what they have learned. One example of a book study would be having participants from the Jenks school district, which has a large Burman refugee student population, to do a book study of the book

*First, They Erased Our Name: A Rohingya Speak* by Habiburrahman with Sophie Ansel, is an autobiography of a Burman refugee. This study would particularly look at the impact of the book on the development of the educators' conscientização about Burman refugees.

## References

- Abdul-Jabbar, K. (2016, Mar 14). The paradox of being a black role model. *Time Magazine*. Retrieved from <https://time.com/4254510/kareem-abdul-jabbar-president-obama-race/>
- Alter, R.T. (2003). International criminal law: A bittersweet year for supporters and critics of the International Criminal Court. *The International Lawyer*, 37(2), 541-550. Retrieved from <https://scholar.smu.edu/cgi/viewcontent.cgi?article=2212&context=til>
- American Enterprise Institute. (2016). Christina Hoff Sommers and Camile Paglia: The full interview [Video]. *YouTube*. Retrieved from <https://youtu.be/iv7LvRhvgNI>
- American Enterprise Institute. (2021). Christina Hoff Sommers. *American Enterprise Institute*. Retrieved from <https://www.aei.org/profile/christina-hoff-sommers/#work>
- American Immigration Council. (2021). Fact sheet: The “Migrant Protection Protocols.” *American Immigration Council*. Retrieved from <https://www.americanimmigrationcouncil.org/research/migrant-protection-protocols>
- Andenoro, A. C., Popa, A. B., Bletscher, C. G., & Albert, J. (2012). Storytelling as a vehicle for self-awareness: Establishing a foundation for intercultural competency development. *Journal of Leadership Studies*, 6(2), 102-109.
- Anti-Defamation League. (2018). Pyramid of hate. *Anti-Defamation League*. Retrieved from <https://www.adl.org/sites/default/files/documents/pyramid-of-hate.pdf>
- Apple, M.W. & Franklin B. (2019). Curricular history and social control. In M.W. Apple (Ed.) *Ideology and Curriculum* (4th Edition). Routledge.
- Aragon, S. (2016, May). Teacher shortages: What we know. *Education Commission of the States*. Retrieved from <https://www.ecs.org/wp-content/uploads/Teacher-Shortages-What-We-Know.pdf>

- Bateson, G., & Mead, M. (1942). Balinese character: A photographic analysis. *New York*, 17-92.  
[http://www.rhinosourcecenter.com/pdf\\_files/129/1299885869.pdf](http://www.rhinosourcecenter.com/pdf_files/129/1299885869.pdf)
- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The qualitative report*, 13(4), 544-559.
- BBC. (2020a, July 16). George Floyd: What happened in the final moments of his life. *BBC*.  
 Retrieved from <https://www.bbc.com/news/world-us-canada-52861726>
- BBC. (2020b, June 5). Ahmaud Arbery: What do we know about the case?. *BBC*. Retrieved from  
<https://www.bbc.com/news/world-us-canada-52623151>
- BBC News. (2017, December 27). Tiananmen Square protest death toll 'was 10,000'. Retrieved  
 from <https://www.bbc.com/news/world-asia-china-42465516>
- BBC News. (2018, September 30). Trump on Kim Jong-un: 'We fell in love' [Video]. *Youtube*.  
 Retrieved from <https://www.youtube.com/watch?v=we0awE-rnL4>
- Bell, D. (1960). The end of ideology: On the exhaustion of political ideas in the fifties. Harvard University Press.
- Bendavid, E., Avila, P., & Miller, G. (2011) United States aid policy and induced abortion in sub-Saharan Africa. *Bulletin of the World Health Organization* 2011;89:873-880C. doi: 10.2471/BLT.11.091660 Retrieved from <https://www.who.int/bulletin/volumes/89/12/11-091660/en/>
- Bennett, J. T. (2015). The Harm in Hate Speech: A Critique of the Empirical and Legal Bases of Hate Speech Regulation. *Hastings Const. LQ*, 43, 445.
- Blanton, D. B. (2000). Drought as a Factor in the Jamestown Colony, 1607–1612. *Historical Archaeology*, 34(4), 74-81.
- Bobbitt, F. (1920). The objectives of secondary education. *The School Review*, 28(10), 721-749.

- Bolton, J. (2002, May 6). International Criminal Court: Letter to UN Secretary General Kofi Annan. *U.S. Department of State*. Retrieved from <https://2001-2009.state.gov/r/pa/prs/ps/2002/9968.htm>
- Boucher Jr, M. L. (Ed.). (2017). *Participant empowerment through photo-elicitation in ethnographic education research: new perspectives and approaches*. Springer.  
<http://doi.org/10.1007/978-3-319-64413-4>
- Braga, A. A., Brunson, R. K., & Drakulich, K. M. (2019). Race, place, and effective policing. *Annual review of sociology*, 45, 535-555.
- Brameld, T. (1950). *Patterns of educational philosophy*. Dryden Press.
- Braun, V., & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Sage. <https://uwe-repository.worktribe.com/preview/934211/SQR%20Chap%201%20Research%20Repository.pdf>
- Bravmann, S.L. (2011) Developing self and spirit. In P.B. Joseph (Ed.), *Curriculum of culture* (2nd edition). Taylor & Francis.
- Britannica, T. Editors of Encyclopaedia (2019, November 26). Qing dynasty. *Encyclopedia Britannica*. <https://www.britannica.com/topic/Qing-dynasty>
- Britannica, T. Editors of Encyclopaedia (2020, July 25). Helsinki Accords. *Encyclopedia Britannica*. <https://www.britannica.com/event/Helsinki-Accords>
- Britannica, T. Editors of Encyclopaedia (2020, October 3). Chinese Revolution. *Encyclopedia Britannica*. <https://www.britannica.com/event/Chinese-Revolution-1911-1912>
- Bryman, A. (2008). The end of the paradigm wars. in Alasuutari, P. and Bickman, L. Brannen, J. (eds.) *The Sage Handbook of Social Research Methods*. 13-25. Sage.

- Bryner, J. (2020, Mar 14). 1<sup>st</sup> known case of coronavirus traced back to November in China. *Live Science*. Retrieved from <https://www.livescience.com/first-case-coronavirus-found.html>
- Calhoun, C. (1989). Revolution and repression in Tiananmen square. *Society*, 26(6), pp. 21- 38.  
<https://link.springer.com/content/pdf/10.1007/BF02700237.pdf>
- CBS Evening News. (2020, April 17). Trump tweets support for protestors against stay-at-home orders [Video]. *Youtube*. Retrieved from  
<https://www.youtube.com/watch?v=pQFotIUg5MA>
- CBS Sunday Morning. (2020, June 7). The resonance of racial violence across generations [Video]. *YouTube*. Retrieved from <https://www.youtube.com/watch?v=Z1mFBhx-uwg>
- Center on Budget and Policy Priorities. (2020, July 22). Sabotage watch: Tracking efforts to undermine the ACA. *Center on Budget and Policy Priorities*. Retrieved from  
<https://www.cbpp.org/sabotage-watch-tracking-efforts-to-undermine-the-aca>
- Ch'en, J. (2020, September 12). Yuan shikai. *Encyclopedia Britannica*. Retrieved from  
<https://www.britannica.com/biography/Yuan-Shikai>
- Chappell, B. (2019, April 5). U.S. Strips Visa From World Criminal Court Prosecutor Pursuing War-Crimes Inquiry. *NPR*. Retrieved from  
<https://www.npr.org/2019/04/05/710324238/u-s-strips-visa-from-intl-criminal-court-prosecutor-pursuing-war-crime-inquiry>
- Charmaz, K. (2014). *Constructing grounded theory*. Sage.
- Chase, S. E. (2005). *Narrative Inquiry: Multiple Lenses, Approaches, Voices*. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research*. Sage
- Chen, J. (1970). The May Fourth Movement Redefined. *Modern Asian Studies*, 4(1), 63-81.  
Retrieved from <http://www.jstor.org/stable/311753>

- Chen, Z. (2011). The May Fourth Movement and Provincial Warlords: A Reexamination. *Modern China*, 37(2), 135-169. Retrieved from <http://www.jstor.org/stable/23053321>
- Clandinin, D. J., & Connelly, F. M. (2000). Narrative inquiry. Jossey-Bass
- CNN Library. (2019, June 4). Tiananmen square fast facts. *CNN*. Retrieved from <https://www.cnn.com/2013/09/15/world/asia/tiananmen-square-fast-facts/index.html>
- Cohen, L. (2020, September 10). Police in the U.S. killed 164 black people in the first 8 months of 2020. These are their names. (Part I: January-April). *CBS News*. Retrieved from <https://www.cbsnews.com/pictures/black-people-killed-by-police-in-the-u-s-in-2020/>
- Collier, J. (1957). Photography in anthropology: A report on two experiments. *American anthropologist*, 59(5), 843-859. <https://www.jstor.org/stable/pdf/665849.pdf>
- Collier, J. (1967). *Visual anthropology: Photography as a research method*. Holt, Rinehart, and Winston.
- Columbus, C. (1492). *The Journal of Christopher Columbus (During His First Voyage), and Documents Relating to the Voyages of John Cabot and Gaspar Corte Real*. Clements R. Markham, ed. and trans. (London: 1893), 37-68. Retrieved from <https://courses.lumenlearning.com/ushistory10s/chapter/primary-source-journal-of-christopher-columbus-1492/>
- Congressional Research Service. (2020, March 18). U.S. restrictions on relations with Burma. *Federation of American Scientists*. Retrieved from <https://fas.org/sgp/crs/row/R44570.pdf>
- Conservative Transparency. (2021). American Enterprise Institute. Conservative Transparency. Retrieved from <http://conservativetransparency.org/org/american-enterprise-institute/>
- Coulombe, N. (2016, September 24). Social justice warriorism as the new communism. *Nikita Coulombe*. Retrieved from <https://nikitaccoulombe.medium.com/social-justice->



- Counts, G.S. (1932). *Dare the school build a new social order?*. John Day.
- Creery, J. (2020). Explainer: From ‘five demands’ to ‘independence’ – the evolution of Hong Kong’s protest slogans. Retrieved from <https://hongkongfp.com/2020/06/25/explainer-from-five-demands-to-black-cops-to-independence-the-evolution-of-hong-kongs-protest-slogans/>
- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (1995). Critical race theory. *The Key Writings that formed the Movement*. New York, 276-291.
- Creswell, J.W. (2013). Qualitative inquiry & research design: Choosing amongst five approaches (3rd edition). Sage.
- Crocco, M. S., & Costigan, A. T. (2007). The narrowing of curriculum and pedagogy in the age of accountability urban educators speak out. *Urban Education*, 42(6), 512-535.
- Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Sage.
- Cucchisi, J. L. (2002). The causes and effects of the chinese civil war, 1927-1949. Seton Hall University Dissertations and Theses (ETDs). 2361.  
<https://scholarship.shu.edu/dissertations/2361>
- Death Penalty Information Center. (2019a). State by state. *Death Penalty Information Center*. Retrieved from <https://deathpenaltyinfo.org/state-and-federal-info/state-by-state>
- Death Penalty Information Center. (2019b). Execution list 2019. *Death Penalty Information Center*. Retrieved from <https://deathpenaltyinfo.org/executions/2019>
- Denzin, N. (1989). Reading/writing culture: Interpreting the postmodern project. *Cultural Dynamics*, 2(1), 9-27.

- Denzin, N. K. (2014). A critical performance pedagogy that matters. In *Ethnographic Worldviews* (pp. 235-252). Springer, Dordrecht.
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2005). *The Sage handbook of qualitative research*. Sage
- DeSmog Blog. (2019). American Enterprise Institute. *DeSmog*. Retrieved from <https://www.desmogblog.com/american-enterprise-institute>
- Diemer, M. A., Rapa, L. J., Voight, A. M., & McWhirter, E. H. (2016). Critical consciousness: A developmental approach to addressing marginalization and oppression. *Child Development Perspectives*, 10(4), 216-221.
- Doorley, N. (2019, April 30). Trump administration escalates war on words at the UN. *International Women's Health Coalition*. Retrieved from <https://iwhc.org/2019/04/trump-administration-escalates-war-words-un/>
- Dui Hua. (2016, November). Dui hua digest, November 2016. Retrieved from <https://duihua.org/dui-hua-digest-november-2016/>
- Education Commission of the States. (2021). What we do. *Education Commission of the States*. Retrieved from <https://www.ecs.org/who-we-are/>
- Edwards, A. D. (2017). Grenville's silver hammer: The problem of money in the Stamp act Crisis. *The Journal of American History*, 104(2), 337-362.
- Eisner, E. (1974). *Conflicting conceptions of curriculum*. McCutchan.
- Ellis, A.K. (2004). *Exemplars of curriculum theory*. Eye on Education.
- Eskenazi, B., et al. (2017). Final report: Center for children's environmental health and disease prevention research (P01) (joint EPA and NIEHS) - CHAMACOS. *EPA*. Retrieved from [https://cfpub.epa.gov/ncer\\_abstracts/index.cfm/fuseaction/display.abstractDetail/abstract/9220/report/F](https://cfpub.epa.gov/ncer_abstracts/index.cfm/fuseaction/display.abstractDetail/abstract/9220/report/F)

- ExxonSecrets. (2013). Factsheet: American Enterprise Institute, AEI. *ExxonSecrets*. Retrieved from <https://exxonsecrets.org/html/orgfactsheet.php?id=9>
- Ezzy, D. (2002). *Qualitative analysis: Practice and innovation*. Routledge.
- Feagin, J. R., & Barnett, B. M. (2004). Success and failure: How systemic racism trumped the Brown v. Board of Education decision. *U. Ill. L. Rev.*, 1099.
- Fenstermacher, G.D. & Soltis, J.F. (1992). *Approaches to teaching*. Teachers College Press.
- Fink, A. (2003). *The survey handbook*. Sage.
- Finn, C. (1991). *We must take charge: Our schools and our future*. Free Press.
- Freire, P. (1973). *Education for critical consciousness*. Continuum.
- Freire, P. (1985). *The Politics of Education*. Greenwood Publishing.
- Freire, P. (1987). *A pedagogy for liberation: Dialogues on transforming education*. Greenwood Publishing Group.
- Freire, P. and Faundez, A. (1989). *Learning to Question: A Pedagogy of Liberation*. Continuum.
- Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, & civic courage*. Rowman & Littlefield.
- Freire, P. (2004). *Pedagogy of indignation*. Routledge.
- Freire, P. (2005). *Teachers as cultural workers: Letters to those who dare to teach*. Westview Press
- Friends, S. O. G. (1688). Germantown Friends' protest against slavery. Facsimile. [Pdf]  
Retrieved from the Library of Congress, <https://www.loc.gov/item/rbpe.14000200/>
- Gagne, R. M. (1966). Elementary science: A new scheme of instruction. *Science*, 151, 49-53.
- Gee, J. P. (2014). *Literacy and education*. Routledge.

- Geertz, J.P. (1973). Deep play: Notes on the Balinese cockfight. In C. Geertz (Ed.) *The interpretation of cultures: Selected essays*. Basic Books
- Giroux, H. (2005). *Border crossings: Cultural workers and the politics of education*. Routledge.
- Glaser, B. G., & Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine.
- Global News. (2019, May 13). Trump invites Hungary's controversial PM to White House despite calls to cancel meeting [Video]. *Youtube*. Retrieved from <https://www.youtube.com/watch?v=fdTVzfrGFtM>
- Global News. (2020, June 20). Coronavirus: Trump says he wanted to “slow the testing down” for COVID-19 [Video]. *Youtube*. Retrieved from <https://www.youtube.com/watch?v=vFwxvHEg2tM>
- Gordon, R. and Hinton, C. (1995). The gate of heavenly peace. Retrieved from <https://www.youtube.com/channel/UCAz3E3wL3jPTtQ4pQXfPTwQ>
- Green, N.S. and Joseph, P.B. (2011). Educating through occupations. In P.B. Joseph (Ed.), *Curriculum of cultures* (2nd edition). Taylor & Francis.
- Greenpeace. (2017). American enterprise institute. *Greenpeace*. Retrieved from <https://www.greenpeace.org/usa/ending-the-climate-crisis/climate-deniers/front-groups/american-enterprise-institute-aei/>
- Groves, R. M. (2011). Three eras of survey research. *Public opinion quarterly*, 75(5), 861-871. [https://watermark.silverchair.com/nfr057.pdf?token=AQECAHi208BE49Ooan9kkhW\\_Ercy7Dm3ZL\\_9Cf3qfKAac485ysgAAArAwggKsBgkqhkiG9w0BBwagggKdMIICmQIBADCCApIGCSqGSib3DQEHATAeBglghkgBZQMEAS4wEQQMFRoENAdqzF7QxQ2TAgeQgIICY4NDdRmpJZ4lRq9TOv2DSgwTfmcIKuHHHI6AESbwqabZaoKduF](https://watermark.silverchair.com/nfr057.pdf?token=AQECAHi208BE49Ooan9kkhW_Ercy7Dm3ZL_9Cf3qfKAac485ysgAAArAwggKsBgkqhkiG9w0BBwagggKdMIICmQIBADCCApIGCSqGSib3DQEHATAeBglghkgBZQMEAS4wEQQMFRoENAdqzF7QxQ2TAgeQgIICY4NDdRmpJZ4lRq9TOv2DSgwTfmcIKuHHHI6AESbwqabZaoKduF)

dA65EBP9yaSTQiu5XJ3z\_sflmJJTK3whB6\_C9Yb-  
TKmVuKIN8kntoWYh28ZvRcuimLWdnZHTExx90u0NNkHHdTvnzpI3-  
\_AvSKFbFT4YjK\_U64cSqEUK0ahtBa0XceCyymC2K89oc5hr62IVCU8i6rzTVMPiwP  
vu8\_v70oOtRjYE\_avSMXIT7P7YHaUj4QJUJDFM6m3xMK57zZe4nsz9\_6b9RYPqw4  
12kg82a2YYmI9ZbtI3FyDTg9IEMudY6IskaIFSaAsNPC9INEYx0PnlhSPoQCQ8arZ63  
oluyIIvt0xlWcgYlklwJh5I2K-F80aeuDs123uOA840rKp-  
\_7XMiSne\_h4yZ1L6wgXRFWxa2CmE4hcC15JRtLGa-  
h2ddqdXxMPoOYZnGBKysfVjRmzr1ilrVLBNzEfRDcTYif\_kVSN4FXHqp63dBY2Cz  
PMIHKcRgHp9ZVisfQMqeRUWveKQiHwdP-  
6Va\_Fiw4aVgayZmaGREZLinuefqlrMT8DZbXYV6fgKcYzKFyumcNy\_oMy95ziTGrP  
81N57N54Ax-  
NN5xHkh7CCo9b9sguzkocoE1Op3L3rv54Zv8KYIECSfsc7I5yrG9eScp6F-  
s1fi\_hfE7pEL-  
Wy6M9rt0FI8hyJ9\_ahfANU9o6lMbBmOA057WHjgDwT\_\_BFVjCP04BEARIS4WND  
pa6CPiY\_M5WiZDAFI4mVZLQonK2rPflsWLSdc18xoChQlViLV\_WI-  
dfg19P9FBdQRIJ6KB8XiJQLVK-FH

- Greenpeace. (2017). American Enterprise Institute. Greenpeace. Retrieved from <https://www.greenpeace.org/usa/ending-the-climate-crisis/climate-deniers/front-groups/american-enterprise-institute-aei/>
- Hancock, D. R., & Algozzine, B. (2017). *Doing case study research: A practical guide for beginning researchers*. Teachers College Press.
- Harper, D. (1986). Meaning and work: A study in photo elicitation. *Current sociology*, 34(3), 24-46. <https://journals.sagepub.com/doi/pdf/10.1177/001139286034003006>

- Harper, D. (1988). Visual sociology: Expanding sociological vision. *The american sociologist*, 19(1), 54-70. <https://link.springer.com/content/pdf/10.1007/BF02692374.pdf>
- Harper, D. (2002). Talking about pictures: A case for photo elicitation. *Visual studies*, 17(1), 13-26.  
[https://dl1.cuni.cz/pluginfile.php/254168/mod\\_resource/content/1/DOUGLAS,%20Harper.%202002.%20Talking%20about%20pictures.%20A%20case%20for%20photo%20elicitation.pdf](https://dl1.cuni.cz/pluginfile.php/254168/mod_resource/content/1/DOUGLAS,%20Harper.%202002.%20Talking%20about%20pictures.%20A%20case%20for%20photo%20elicitation.pdf)
- Harris, M. (1968). Harris M. *The rise of cultural theory*. BMJ Publishing Group.
- Hartney, C. (2006). US rates of incarceration: A global perspective. *Research from the National Council on Crime and Delinquency*, 1-8.
- Haseman, J., Zaiets, K., Thorson, M., Procell, C., Petras, G., Sullivan S.J. (2020, June 3).  
Tracking protests across the USA in the wake of George Floyd's death. *USA Today*.  
Retrieved from <https://www.usatoday.com/in-depth/graphics/2020/06/03/map-protests-wake-george-floyds-death/5310149002/>
- History.com Editors. (2018). Chiang Kai-shek. *History Channel*. Retrieved from <https://www.history.com/topics/china/chiang-kai-shek>
- History.com Editors. (2020a). Why Columbus day courts controversy. *History Channel*.  
Retrieved from <https://www.history.com/news/columbus-day-controversy>
- History.com Editors. (2020b). Jamestown colony. *History Channel*. Retrieved from <https://www.history.com/topics/colonial-america/jamestown>
- History.com Editors. (2020c). The 13 colonies. *History Channel*. Retrieved from <https://www.history.com/topics/colonial-america/thirteen-colonies>

- Human Rights Campaign. (2019). Violence against the transgender community in 2019. *Human Rights Campaign*. Retrieved from <https://www.hrc.org/resources/violence-against-the-transgender-community-in-2019>
- Human Rights Watch. (2015, May 29). What are human rights?[Video]. *Youtube*. Retrieved from <https://www.youtube.com/watch?v=wDSJMgalRyM&t=1s>
- Human Rights Watch. (2016, December 7). HRW: The investigators[Video]. *Youtube*. Retrieved from <https://www.youtube.com/watch?v=LudmeeQPCMs>
- Human Rights Watch. (2018a, February 18). Trump's 'Mexico City Policy' or 'Global Gag Rule'. *Human Rights Watch*. Retrieved from <https://www.hrw.org/news/2018/02/14/trumps-mexico-city-policy-or-global-gag-rule>
- Human Rights Watch. (2019b, October 29). “Maximum Pressure:” US Economic Sanctions Harm Iranians’ Right to Health. *Human Rights Watch*. Retrieved from <https://www.hrw.org/report/2019/10/29/maximum-pressure/us-economic-sanctions-harm-iranians-right-health>
- Human Rights Watch. (2018b, January 9). *Dark side: Secret Origins of Evidence in US Criminal Cases*. *Human Rights Watch*. Retrieved from <https://www.hrw.org/report/2018/01/09/dark-side/secret-origins-evidence-us-criminal-cases>
- Human Rights Watch. (2019c, September 25). US move puts more asylum seekers at risk: Expanded ‘Remain in Mexico’ program undermines due process. *Human Rights Watch*. Retrieved from <https://www.hrw.org/news/2019/09/25/us-move-puts-more-asylum-seekers-risk>

- Human Rights Watch. (2020a). History. *Human Rights Watch*. Retrieved from <https://www.hrw.org/about/about-us/history>
- Human Rights Watch. (2020b). About Our Research. *Human Rights Watch*. Retrieved from <https://www.hrw.org/about/about-us/about-our-research>
- Human Rights Watch. (2020c). World report 2020 [PDF]. *Human Rights Watch*. Retrieved from [https://www.hrw.org/sites/default/files/world\\_report\\_download/hrw\\_world\\_report\\_2020\\_0.pdf](https://www.hrw.org/sites/default/files/world_report_download/hrw_world_report_2020_0.pdf)
- Human Rights Watch. (2020d). China and Tibet. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/china-and-tibet#bbae7b>
- Human Rights Watch. (2020e). United States. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/united-states#6291d1>
- Human Rights Watch. (2020f). Egypt. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/egypt>
- Human Rights Watch. (2020g). Hungary. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/hungary>
- Human Rights Watch. (2020h). Turkey. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/turkey>
- Humer, C. (2018, December 19). Sign-ups for 2019 Obamacare insurance fall to 8.5 million people. *Reuters*. Retrieved from <https://www.reuters.com/article/us-usa-healthcare-insurance/sign-ups-for-2019-obamacare-insurance-fall-to-8-5-million-people-idUSKCN1OI2GH>
- International Criminal Court. (2020). Afghanistan. *International Criminal Court*. Retrieved from <https://www.icc-cpi.int/afghanistan>



- Jansen, H. (2010). The logic of qualitative survey research and its position in the field of social research methods. In *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* (Vol. 11, No. 2).
- Jeter, G. (2017). Teachers' lived experiences within and beyond the 2016 Oklahoma writing project summer institute. *ShareOK*. Retrieved from [https://shareok.org/bitstream/handle/11244/50717/2017\\_Jeter\\_Gage\\_Dissertation.pdf?sequence=1&isAllowed=y](https://shareok.org/bitstream/handle/11244/50717/2017_Jeter_Gage_Dissertation.pdf?sequence=1&isAllowed=y)
- Johns Hopkins University. (2021). COVID-19 dashboard. Johns Hopkins University. Retrieved from <https://coronavirus.jhu.edu/map.html>
- Johnson, D. (2021). " Nothing will satisfy you but money": Debt, Freedom, and the Mid-Atlantic Culture of Money, 1670–1764. *Early American Studies: An Interdisciplinary Journal*, 19(1), 100-137.
- Joseph, P., Bravmann, S., Windschitl, M., Mikel, E., & Green, N. (2000). *Cultures of curriculum*. Lawrence Erlbaum.
- Joseph, P.B., Green, N.S., Mikel, E.R., Windschitl, M.A. (2011) Narrowing the curriculum. In P.B. Joseph (Ed.), *Cultures of curriculum* (2nd edition). Taylor & Francis.
- Kincheloe, J. L. (1999). The struggle to define and reinvent whiteness: A pedagogical analysis. *College Literature*, 26(3), 162-194.
- King, A.R. & Brownell, J.A. (1966). *The curriculum and the disciplines of knowledge*. Wiley.
- Kliebard, H. (2004). *The struggle for the American curriculum: 1893-1958*. Taylor & Francis.
- Knight, K. (2006). Transformations of the Concept of Ideology in the Twentieth Century. *American Political Science Review*, 619-626.

- Labov, W. (1982). Speech actions and reactions in personal narrative. *Analyzing discourse: Text and talk*, 219-247.
- Li, Q. (2019, November). Ideology: Redefinition. In *2nd International Conference on Humanities Education and Social Sciences (ICHESS 2019)* (pp. 129-132). Atlantis Press.
- Li, H., Yi, J., & Zhang, J. (2011). Estimating the effect of the one-child policy on the sex ratio imbalance in China: Identification based on the difference-in-differences. *Demography*, 48(4), 1535-1557.
- Liptak, A. (2019, January 22). Supreme Court revives transgender ban for military service. *New York Times*. Retrieved from <https://www.nytimes.com/2019/01/22/us/politics/transgender-ban-military-supreme-court.html>
- LittleSis. (2021). American Enterprise Institute. *Little Sis*. Retrieved from [https://littlesis.org/org/33260-American\\_Enterprise\\_Institute](https://littlesis.org/org/33260-American_Enterprise_Institute)
- Long, C. (2019, July 11). Written testimony: "Kids in cages: Inhumane treatment at the border": Testimony of Clara Long before the U.S. House Committee on Oversight and Reform, Subcommittee on Civil Rights and Civil Liberties, July 11, 2019. *Human Rights Watch*. Retrieved from <https://www.hrw.org/news/2019/07/11/written-testimony-kids-cages-inhumane-treatment-border>
- Lopez, G. (2018, November 14). There are huge racial disparities in how US police use force. *Vox*. Retrieved from <https://www.vox.com/identities/2016/8/13/17938186/police-shootings-killings-racism-racial-disparities>
- Macedo, D. (2018). Introduction. In P. Freire, *Pedagogy of the Oppressed*. Bloomsbury.
- Macedo, D. and Freire, P. (1987). *Literacy*. Routledge.

- Marx, K. and Engels, F. (1848/2015). *The communist manifesto*. South Kingston, RI: Millennium Publications (originally published as *The manifesto of the communist party* in 1848).
- <http://online.kottakkalfarookcollege.edu.in:8001/jspui/bitstream/123456789/640/1/marx-communist-109.pdf>
- Mastery Connect, (n,d). Proficiency calculations overview. *Mastery Connect*. Retrieved from <https://help.masteryconnect.com/hc/en-us/articles/218819767-Proficiency-Calculations-Overview>
- McCarthy, R. & Weaver, K. (2020, March 6). Oklahoma's First Coronavirus Case Confirmed, Gov. Stitt Says. News on 6. Retrieved from <https://www.newson6.com/story/5e6fccecf86011d4820c4401/oklahomas-first-coronavirus-case-confirmed-gov-stitt-says>
- McLaren, P. (2000). *Che Guevara, Paulo Freire, and the pedagogy of revolution*. Rowman & Littlefield Publishers.
- McLaren, P. (2007). *Life in schools: An introduction to critical pedagogy of dissent for the new millennium*. Westview Press.
- McNeil, J.D. (1977). *Curriculum: A comprehensive introduction*. Little, Brown.
- Merriam, S. B. (1998). *Qualitative Research and Case Study Applications in Education. Revised and Expanded from " Case Study Research in Education."*. Jossey-Bass.
- Merriam, S.B. & Tisdell, E.J. (2016). *Qualitative research: A guide to design and implementation*. Jossey-Bass.
- Merriam-Webster. (2020). Comrade. Retrieved from <https://www.merriam-webster.com/dictionary/comrade>

- Mikel, E.R. (2011). Deliberating democracy. In P.B. Joseph (Ed.), *Curriculum of culture* (2nd edition. Taylor & Francis.
- Mitchell, J.B. (2018, May 30). Explored exploration. *Encyclopedia Britannica*. Retrieved from <https://www.britannica.com/topic/European-exploration>
- Moulds, H. (1965). John Locke and rugged individualism. *The American Journal of Economics and Sociology*, 24(1), 97-109.
- Moustakas, C. (1994). *Phenomenological research methods*. Sage.
- Movement Advancement Project. (2020). Nondiscrimination laws. *Movement Advancement Project*. Retrieved from [https://www.lgbtmap.org/equality-maps/non\\_discrimination\\_laws](https://www.lgbtmap.org/equality-maps/non_discrimination_laws)
- Mudde, C. (2019). The 2019 EU elections: moving the center. *Journal of Democracy*, 30(4), 20-34.
- NBC News. (2020, June 1). Donald Trump delivers statement amid George Floyd protests[Video]. *Youtube*. Retrieved from <https://www.youtube.com/watch?v=pQFotIUg5MA>
- NCTE Executive Committee. (2017). Vision. Retrieved from <https://ncte.org/about/>
- Neal, R. (2019, January 22). Continued concern with overuse of antipsychotics in nursing homes. *U.S. House of Representative Committee on Ways and Means*. Retrieved from [https://waysandmeans.house.gov/sites/democrats.waysandmeans.house.gov/files/documents/SNF\\_Antipsychotics%20letter%20to%20CMS\\_January%202019.pdf](https://waysandmeans.house.gov/sites/democrats.waysandmeans.house.gov/files/documents/SNF_Antipsychotics%20letter%20to%20CMS_January%202019.pdf)
- Ng, M. K. (2020). The making of ‘violent’ Hong Kong: A centennial dream? A fight for democracy? A challenge to humanity?. *Planning Theory & Practice*, 21(3), 483-494.

- Nieswiadomy, R. M. (1993). Quantitative research designs. *Foundations of Nursing Research*. (2nd ed.). (p 135). Appleton & Lange.
- Nozaki, Y. (2006). Riding tensions critically: Ideology, power/knowledge, and curriculum making. In M. Apple (Ed.), *Ideology, curriculum and the new sociology of education*. Routledge.
- OAS-ELA. (2016). Oklahoma academic standards for English language arts. *Oklahoma State Department of Education*. Retrieved from [https://sde.ok.gov/sites/ok.gov.sde/files/documents/files/OAS-ELA-Final%20Version\\_0.pdf](https://sde.ok.gov/sites/ok.gov.sde/files/documents/files/OAS-ELA-Final%20Version_0.pdf)
- Oberg, M. (1994). Indians and Englishmen at the First Roanoke Colony: A Note on Pemisapan's Conspiracy, 1585–86. *American Indian Culture and Research Journal*., 18(2), 75-89.
- Office of Civil Rights. (2019, June 12). Fact Sheet: HHS finalizes ACA Section 1557 Rule. *Department of Health and Human Services*. Retrieved from <https://www.hhs.gov/sites/default/files/1557-final-rule-factsheet.pdf>
- Office of the Historian. (n.d.). The chinese revolution of 1911. Retrieved from <https://history.state.gov/milestones/1899-1913/chinese-rev>
- Office of Inspector General. (2019, June 13). Concerns about ICE detainee treatment and care at four detention facilities. *U.S. Department of Homeland Security*. Retrieved from <https://www.oig.dhs.gov/sites/default/files/assets/2019-06/OIG-19-47-Jun19.pdf>
- Office to Monitor and Combat Trafficking in Persons. (2008, January 1). William Wilberforce trafficking victims protection reauthorization act of 2008. *U.S. Department of State*. Retrieved from <https://2017-2021.state.gov/william-wilberforce-trafficking-victims-protection-reauthorization-act-of-2008/index.html>

- Office of the Prosecutor. (2017, November 20). The Prosecutor of the International Criminal Court, Fatou Bensouda, requests judicial authorisation to commence an investigation into the Situation in the Islamic Republic of Afghanistan. *International Criminal Court*. Retrieved from <https://www.icc-cpi.int/Pages/item.aspx?name=171120-otp-stat-afgh>
- Office of the Spokesperson. (2017, May 15). Protecting life in global health assistance. *U.S. Department of State*. Retrieved from <https://2017-2021.state.gov/protecting-life-in-global-health-assistance-six-month-review/index.html>
- OKCareerTech. (2021a). About. *OKCareerTech*. Retrieved from <https://www.okcareertech.org/about>
- OKCareerTech. (2021b). Students. *OKCareerTech*. Retrieved from <https://www.okcareertech.org/students>
- Oklahoma State Department of Education. (2014, January). Oklahoma educator workforce shortage task force initial report. *Oklahoma State Department of Education*. Retrieved from [https://sde.ok.gov/sites/ok.gov.sde/files/documents/files/OK\\_Educator\\_Workforce\\_Shortage\\_Task\\_Force\\_Initial\\_Report.pdf](https://sde.ok.gov/sites/ok.gov.sde/files/documents/files/OK_Educator_Workforce_Shortage_Task_Force_Initial_Report.pdf)
- Oklahoma State Department of Education. (2019). 2019-20 certified staff email directory. *Oklahoma State Department of Education*. Retrieved from <https://sde.ok.gov/documents/2017-03-02/1617-certified-staff-email>
- Pathmanathan, R. (2020). The evolution of the slave trade in south-east Asia. *Honors Theses*. Retrieved from [https://scholarworks.wmich.edu/honors\\_theses/3330](https://scholarworks.wmich.edu/honors_theses/3330)
- Patton, M. Q. (2002). Two decades of developments in qualitative inquiry: A personal, experiential perspective. *Qualitative social work*, 1(3), 261-283.

- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice*. Sage.
- PBS NewsHour. (2019, November 13). Trump meets with Turkey President Erdogan at the White House [Video]. *Youtube*. Retrieved from [https://www.youtube.com/watch?v=NMW--\\_ZA3rk](https://www.youtube.com/watch?v=NMW--_ZA3rk)
- Pierson, E., Simoiu, C., Overgoor, J., Corbett-Davies, S., Jenson, D., Shoemaker, A., ... & Goel, S. (2020). A large-scale analysis of racial disparities in police stops across the United States. *Nature human behaviour*, 1-10.
- Pinsonneault, L. T. (2015). A delicate dance: Antiracist colorblind socialization by white mothers (Order No. 3707141). Available from Ethnic NewsWatch; ProQuest Dissertations & Theses Global. (1695832201). Retrieved from <https://login.ezproxy.lib.ou.edu/login?url=https://www-proquest-com.ezproxy.lib.ou.edu/dissertations-theses/delicate-dance-antiracist-colorblind/docview/1695832201/se-2?accountid=12964>
- Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23.
- Posner, G. J. (1992). *Analyzing the curriculum*. McGraw-Hill.
- Posner, G.J. (1998). Models of curriculum planning. In L.E. Beyer and M.W. Apple (Eds.), *The curriculum: Problems, politics, and possibilities*. State University of New York Press.
- Pompeo, M. (2019, March 26). Secretary of State Pompeo on global health programs and abortion [Video]. *C-SPAN*. Retrieved from <https://www.c-span.org/video/?459161-1/us-cut-aid-ngos-helping-groups-supporting-abortions>

- Pompeo, M. (2020, September 2). Actions to Protect U.S. Personnel from Illegitimate Investigation by the International Criminal Court. *U.S. Department of State*. <https://2017-2021.state.gov/actions-to-protect-u-s-personnel-from-illegitimate-investigation-by-the-international-criminal-court/index.html>
- Popovich, N., Albeck-Ripka, L., and Pierre-Louis, K. (2020, October 15). The Trump administration is reversing nearly 100 environmental rules. Here's the full list. *New York Times*. Retrieved from <https://www.nytimes.com/interactive/2020/climate/trump-environment-rollbacks-list.html>
- Pressman, J. (2019, March 22). Trump's Golan Heights tweet disregards decades of U.S. commitment to U.N. resolutions. *Washington Post*. Retrieved from <https://www.washingtonpost.com/politics/2019/03/22/trumps-golan-heights-tweet-disregards-decades-us-commitment-un-resolutions/>
- Reynolds, J. & Kendi, I. (2020). *Stamped: Racism, Antiracism, and You*. Little, Brown and Company.
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage.
- Right Wing Watch. (2021). American Enterprise Institute. Right Wing Watch. Retrieved from <https://www.rightwingwatch.org/organizations/american-enterprise-institute/>
- Rivera, R. and Rosenbaum, J. (2020). Racial disparities in police stops in US cities. *Significance*, 17: 4-5. doi:10.1111/1740-9713.01412
- Rosenberg, M. (2020, April 14). A List of Current Communist Countries in the World. Retrieved from <https://www.thoughtco.com/communist-countries-overview-1435178>
- Rossiter, M. (1999). A narrative approach to development: Implications for adult education. *Adult education quarterly*, 50(1), 56-71.



- Roth, K. (2020). China's global threat to human rights. *Human Rights Watch*. Retrieved from <https://www.hrw.org/world-report/2020/country-chapters/global>
- Rovner, J. (2017, October 20). Still increase in racial disparities in juvenile justice. *The Sentencing Project*. Retrieved from <https://www.sentencingproject.org/news/still-increase-racial-disparities-juvenile-justice/>
- Ryan, C. (2013). Language Use in the United States: 2011. United States Census Bureau Retrieved from <https://lsaweb.com/cp-vid-docs-Industry-Resources-18/Information/Language-Use-in-the-United-States-2011.pdf>
- Saldaña, J., & Omasta, M. (2016). *Qualitative research: Analyzing life*. Sage Publications.
- Sandelowski, M. (2004) Qualitative Research. in Lewis-Beck, M., Bryman, A., and Liao, T. (eds) *The Sage Encyclopedia of Social Science Research Methods*. Sage.
- Sawyer, W. (2019, December 19). Youth confinement: The whole pie 2019. *Prison Policy Initiative*. Retrieved from <https://www.prisonpolicy.org/reports/youth2019.html>
- Schiffrin, D., Tannen, D., and Hamilton, H.E. (2001). *The handbook of discourse analysis* (1st edition). Wiley-Blackwell.
- Schiro, M.S. (2013). *Curriculum theory: Conflicting visions and enduring concerns* (2nd edition). Sage.
- Schubert, W. H. (1996, Summer). Perspectives on four curriculum traditions. *Educational Horizons*, 169-176.
- Schram, T. H. (2003). *Conceptualizing qualitative inquiry: Mindwork for fieldwork in education and the social sciences*. Prentice Hall.
- Schwab, J.J. (1964). The concept of the structure of a discipline. In S. Elam (Ed.), *Education and the structure of knowledge*. Rand McNally.

- SCMP Reports. (2019, September 4). Hong Kong leader Carrie Lam announces formal withdrawal of the extradition bill and sets up a platform to look into key causes of protest crisis. *South China Morning Post*. Retrieved from <https://www.scmp.com/news/hong-kong/politics/article/3025641/hong-kong-leader-carrie-lam-announce-formal-withdrawal>
- Semega, J., Fontenot, K.R., and Kollar, M.A. (2017, September 12). Income and poverty in the United States: 2016. Report number P60-259. United States Census Bureau. Retrieved from <https://www.census.gov/library/publications/2017/demo/p60-259.html>
- Simmons-Duffin, S. (2019, October 14). Trump is trying hard to thwart Obamacare. How's that Going?. *NPR*. Retrieved from <https://www.npr.org/sections/health-shots/2019/10/14/768731628/trump-is-trying-hard-to-thwart-obamacare-hows-that-going>
- Slezkine, P. (2014). From Helsinki to Human Rights Watch: how an American cold war monitoring group became an international human rights institution. *Humanity: An International Journal of Human Rights, Humanitarianism, and Development*, 5(3), 345-370.
- Smith, L. M. (1978). 8: An evolving logic of participant observation, educational ethnography, and other case studies. *Review of research in education*, 6(1), 316-377.
- Solzhenitsyn, A. (1973) *The gulag archipelago*. HarperCollins Publishers.
- Soo, F. (1989). China and modernization: Past and present a discussion. *Studies in Soviet Thought*, 38(1), 3-54. Retrieved from <http://www.jstor.org/stable/20100448>
- SourceWatch. (2019). American Enterprise Institute. *SourceWatch*. Retrieved from [https://www.sourcewatch.org/index.php/American\\_Enterprise\\_Institute](https://www.sourcewatch.org/index.php/American_Enterprise_Institute)
- Stake, R. E. (1995). *The art of case study research*. Sage.

Statista Research Department. (2021). People shot to death by U.S. police, by race 2017-2021.

*Statista*. Retrieved from <https://www.statista.com/statistics/585152/people-shot-to-death-by-us-police-by-race/>

The Campaign for Fair Sentencing. (2018, January 25). Montgomery Momentum: Two years of progress since *Montgomery v. Louisiana*. *The Campaign for Fair Sentencing*. Retrieved from <https://www.fairsentencingofyouth.org/wp-content/uploads/Montgomery-Anniversary-2018-Snapshot1.pdf>

The Dalai Lama. (n.d) Questions & answers. *His Holiness the 14th Dalai Lama of Tibet*. Retrieved from <https://www.dalailama.com/the-dalai-lama/biography-and-daily-life/questions-answers>

The Sentencing Project. (2019, June 6). Incarcerated women and girls. *The Sentencing Project*. Retrieved from <https://www.sentencingproject.org/publications/trends-in-u-s-corrections>

The Sentencing Project. (2020, August 25). Trends in U.S. corrections. *The Sentencing Project*. Retrieved from <https://www.sentencingproject.org/publications/trends-in-u-s-corrections/>

Tibet Bureau Geneva. (2019, January 19). China used a ‘nationwide anti-crime campaign to denounce Dalai Lama sympathizers.’ Human Rights Watch. *Central Tibetan Administration*. Retrieved from <https://tibet.net/china-used-a-nationwide-anti-crime-campaign-to-denounce-dalai-lama-sympathizers-human-rights-watch/>

Toomey, M. (2018). History, Nationalism and Democracy: Myth and Narrative in Viktor Orbán's ‘Illiberal Hungary’. *New Perspectives*, 26(1), 87-108.

Toner, M. (2016, June 3). 27th anniversary of tiananmen square. Retrieved from <https://2009-2017.state.gov/r/pa/prs/ps/2016/06/258039.htm>

- Trethewey, R. J. (1969). The Economic Burden of the Sugar Act. *The American Economist*, 13(1), 63-71.
- Trump, D.J. (2018, June 15). Trump 'kidding' about envy of Kim Jong-un's rule. *BBC*. Retrieved from <https://www.bbc.com/news/av/world-us-canada-44501274>
- Trump, D.J. (2019, November 13). President Trump and turkish president joint news conference. *C-SPAN*. Retrieved from <https://www.c-span.org/video/?466359-1/president-trump-recall-july-26-phone-call-eu-ambassador>
- UN Security Council. (1967, November 22). Resolution 242 (1967). *United Nations*. Retrieved from <https://unispal.un.org/unispal.nsf/0/7D35E1F729DF491C85256EE700686136>
- UN Security Council. (1973, October 22). Resolution 338 (1973). *United Nations*. Retrieved from <https://unispal.un.org/unispal.nsf/0/7FB7C26FCBE80A31852560C50065F878>
- UN Security Council. (1981, December 17). Resolution 497 (1981). *United Nations*. Retrieved from <https://unispal.un.org/DPA/DPR/unispal.nsf/0/73D6B4C70D1A92B7852560DF0064F101>
- UN Security Council. (1945) Voting system. Retrieved from <https://www.un.org/securitycouncil/content/voting-system>
- UN Security Council. (2019a, March 27). Security Council members regret decision by United States to recognize Israel's sovereignty over Occupied Syrian Golan. *United Nations*. Retrieved from <https://www.un.org/press/en/2019/sc13753.doc.htm>
- UN Security Council. (2019b, April 23). Security council adopts resolution calling upon belligerents worldwide to adopt concrete commitments on ending sexual violence in

- conflict. *UN Security Council*. Retrieved from  
<https://www.un.org/press/en/2019/sc13790.doc.htm>
- UNHRC. (1949). Right to organise and collective bargaining convention, 1949 (No. 9). *UNHRC*. Retrieved from  
<https://www.ohchr.org/EN/ProfessionalInterest/Pages/RightToOrganise.aspx>
- UNHRC. (2020a). Introduction. *UNHRC*. Retrieved from  
<https://www.ohchr.org/EN/HRBodies/CHR/Pages/CommissionOnHumanRights.aspx>
- UNHRC. (2020b). What are human rights. *UNHRC*. Retrieved from  
<https://www.ohchr.org/EN/Issues/Pages/WhatareHumanRights.aspx>
- UNHCR. (1951/1967/2001). Convention and protocol relating to the status of refugees. *UNHCR*. Retrieved from <https://www.unhcr.org/en-us/3b66c2aa10>
- UNHCR. (2007). UNHCR, Refugee Protection and International Migration. *UNHCR*. Retrieved from <https://www.unhcr.org/4a24ef0ca2.pdf>
- UNHCR. (2015). States parties to the 1951 convention relating to the status of refugees and the 1967 protocol. *UNHCR*. Retrieved from  
<https://www.unhcr.org/protect/PROTECTION/3b73b0d63.pdf>
- UNHCR. (2021). Council of Europe: Committee for the prevention of torture. *UNHCR*. Retrieved from <https://www.refworld.org/publisher,COECPT,,TUR,,,0.html>
- Union of Concerned Scientists. (2013, Aug 16). Global warming skeptic organizations (2013). *Union of Concerned Scientists*. Retrieved from <https://www.ucsusa.org/resources/global-warming-skeptic-organizations#.WLyFqhLyu8U>

United Nations.(2006). Resolution adopted by the general assembly on 15 March 2006.

Retrieved from <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N05/502/66/PDF/N0550266.pdf?OpenElement>

United States Government Accountability Office. (2017). Low-wage workers: Poverty and use of selected federal social safety net programs persist among working families. Retrieved from <https://www.gao.gov/assets/690/687314.pdf>

UNODA. (2008). Convention on Cluster Munition. *UNODA*. Retrieved from [https://treaties.unoda.org/t/cluster\\_munitions](https://treaties.unoda.org/t/cluster_munitions)

U.S. Commission on Civil Rights. (2017, September). Targeted fines and fees against low-income communities of color: Civil rights and constitutional implications. *U.S. Commission on Civil Rights*. Retrieved from [https://www.usccr.gov/pubs/2017/Statutory\\_Enforcement\\_Report2017.pdf](https://www.usccr.gov/pubs/2017/Statutory_Enforcement_Report2017.pdf)

U.S. Department of Homeland Security. (2019, January 24). Migrant protection protocols. *U.S. Department of State*. Retrieved from <https://www.dhs.gov/news/2019/01/24/migrant-protection-protocols>

U.S. Department of Homeland Security. (2020, January 29). DHS expands MPP to brazilian nationals. *U.S. Department of Homeland Security*. Retrieved from <https://www.dhs.gov/news/2020/01/29/dhs-expands-mpp-brazilian-nationals>

U.S. Department of State. (2009, February 25). 2008 country reports on human rights practices. *U.S. Department of State*. Retrieved from <https://2009-2017.state.gov/j/drl/rls/hrrpt/2008//index.htm>

U.S. Department of State. (2010, March 11). 2009 country reports on human rights practices.

- U.S. Department of State*. Retrieved from <https://2009-2017.state.gov/j/drl/rls/hrrpt/2009//index.htm>
- U.S. Department of State. (2018a). 2017 country reports on human rights practices. *U.S. Department of State*. Retrieved from <https://www.state.gov/reports/2017-country-reports-on-human-rights-practices/>
- U.S. Department of State. (2018b, December 18). Comprehensive Iran Fact Sheet. *U.S. Department of State*. Retrieved from <https://2017-2021.state.gov/comprehensive-iran-fact-sheet/index.html>
- U.S. Department of State. (2019, July 7). Joint declaration and supplementary agreement between the United States of America and Mexico. *U.S. Department of State*. Retrieved from <https://2017-2021.state.gov/wp-content/uploads/2019/09/19-607-Mexico-Migration-and-Refugees.pdf>
- U.S. Department of State. (2021). Mexico travel advisory. *U.S. Department of State*. Retrieved from <https://travel.state.gov/content/travel/en/traveladvisories/traveladvisories/mexico-travel-advisory.html>
- U.S. News. (2020). Most powerful countries. Retrieved from <https://www.usnews.com/news/best-countries/power-rankings>
- Van Maanen, J. (1988). *Tales of the field: On writing ethnography*. University of Chicago Press.
- Wage and Hour Division. (n.d.). History of changes to the minimum wage law. *U.S. Department of Labor*. Retrieved from <https://www.dol.gov/agencies/whd/minimum-wage/history>
- Wagner, P & Sawyer, W. (2018). States of incarceration: The global context 2018. *Prison Policy Initiative*. Retrieved from <https://www.prisonpolicy.org/global/2018.html>

- White House. (1993, January 22). Memorandum for the administrator of the United States Agency for International Development. *White House*. Retrieved from <https://clintonwhitehouse6.archives.gov/1993/01/1993-01-22-aid-family-planning-grants-mexico-city-policy.html>
- White House. (2001, January 22). Memorandum for the administrator of the United States Agency for International Development. *White House*. Retrieved from <https://georgewbush-whitehouse.archives.gov/news/releases/20010123-5.html>
- White House. (2009, January 23). Statement of President Barack Obama on Rescinding the Mexico City Policy. *White House*. Retrieved from <https://obamawhitehouse.archives.gov/the-press-office/statement-president-barack-obama-rescinding-mexico-city-policy>
- White House. (2016, July 1). Executive Order -- United States Policy on Pre- and Post-Strike Measures to Address Civilian Casualties in U.S. Operations Involving the Use of Force. *White House*. Retrieved from <https://obamawhitehouse.archives.gov/the-press-office/2016/07/01/executive-order-united-states-policy-pre-and-post-strike-measures>
- White House. (2017a, May 21). Readout of President Donald J. Trump's meeting with President Abdel Fattah Al Sisi of Egypt. *National Archives*. Retrieved from <https://trumpwhitehouse.archives.gov/briefings-statements/readout-president-donald-j-trumps-meeting-president-abdel-fattah-al-sisi-egypt-3/>
- White House. (2017b, January 23). The Mexico City Policy: Memorandum for the Secretary of State[,], the Secretary of Health and Human Services[, and] the Administrator of the United States Agency for International Development. *Federal Register*. Retrieved from



<https://www.federalregister.gov/documents/2017/01/25/2017-01843/the-mexico-city-policy>

White House. (2019a, May 7). Statement from the press secretary on the visit of His Excellency Viktor Orban, prime minister of Hungary. *National Archives*. Retrieved from <https://trumpwhitehouse.archives.gov/briefings-statements/statement-press-secretary-visit-excellency-viktor-orban-prime-minister-hungary/>

White House. (2019b, March 25). Proclamation on recognizing the Golan Heights as part of the state of Israel. Retrieved from <https://trumpwhitehouse.archives.gov/presidential-actions/proclamation-recognizing-golan-heights-part-state-israel/>

White House. (2019c, May 30). Statement from the President Regarding Emergency Measures to Address the Border Crisis. *White House*. Retrieved from <https://trumpwhitehouse.archives.gov/briefings-statements/statement-president-regarding-emergency-measures-address-border-crisis/>

White House. (2019d, March 6). Executive Order on Revocation of Reporting Requirement. *White House*. <https://trumpwhitehouse.archives.gov/presidential-actions/executive-order-revocation-reporting-requirement/>

Wolcott, H.F. (2008). *Writing up qualitative research* (3rd edition). Sage.

Wong, T. (2019, October 29). Seeking asylum: Part 2. U.S. *Immigration Policy Center*. Retrieved from <https://usipc.ucsd.edu/publications/usipc-seeking-asylum-part-2-final.pdf>

World Health Organization. (2020, Feb 12). COVID-19 public health emergency of international concern (PHEIC) global research and innovation forum. *World Health Organization*. Retrieved from [https://www.who.int/publications/m/item/covid-19-public-health-emergency-of-international-concern-\(pheic\)-global-research-and-innovation-forum](https://www.who.int/publications/m/item/covid-19-public-health-emergency-of-international-concern-(pheic)-global-research-and-innovation-forum)

- Yin, R.K. (2003). *Case study research and applications: Design & methods* (3rd edition). Sage
- Yin, R.K. (2009). *Case study research and applications: Design & methods* (6th edition). Sage.
- Yong, M. (2012). From constitutional monarchy to republic: The trajectory of Yuan Shikai. *Journal of Modern Chinese History*. 6(1), 15-32. DOI: [10.1080/17535654.2012.670512](https://doi.org/10.1080/17535654.2012.670512)
- Youssef, N.A., Salama, V., & Bender, M.C. (2019, September 13). Trump, awaiting Egyptian counterpart at summit, called out for ‘my favorite dictator’. Wall Street Journal. Retrieved from <https://www.wsj.com/articles/trump-awaiting-egyptian-counterpart-at-summit-called-out-for-my-favorite-dictator-11568403645>
- Zanotti, J., & Humud, C. E. (2019). Israel and Syria in the Golan Heights: US recognition of Israel’s sovereignty claim. *Current Politics and Economics of the Middle East*, 10(4), 441-445.
- Zarei Hodk, M., Rezaeenezhad, I., & Babaei Mehr, A. (2020). The United States of American Economic Sanctions Against Iran after Joint Comprehensive Plan of Action and Its Impact on the Health of Patients Including Quaid 19 (A Case Study: Islamic Republic of Iran). *Journal of North Khorasan University of Medical Sciences*, 12(3), 69-76.
- Zeichner, K.M. (1993). Traditions of practice in U.S. preservice teacher education. *Teaching and Teacher Education*, 9(1), 1-13.

## Appendix A

Pages 102-108

<https://www.ohchr.org/Documents/Publications/ABCannexesen.pdf>

## Appendix B

<https://www.ohchr.org/EN/Issues/Pages/ListofIssues.aspx>

## Appendix C

List of Facebook Groups the Potential Participants Survey was posted in:

1. #ELAOK
2. ELATE Commission on the Study of Teaching of Adolescent Literature
3. ELATE Commission on Social Justice in Teacher Education
4. Oklahoma Literacy Association
5. ELATE Commission on Climate Change and the Environment in English Education
6. Teaching “Race and Racisms: A Critical Approach
7. ALAN Group (Assembly on Literature for Adolescents of NCTE)
8. English Language Arts Teachers
9. reThink ELA Group
10. Teachers of ELA
11. Teaching on Days After: Dialogue & Resources for Educating Toward Justice
12. Oklahoma Education Needs / Donations
13. K-12 Learning Possibilities in Pandemic Times
14. Trauma-Informed Schools GROUP
15. Inquiry Initiative
16. Pandemic Pedagogy
17. Qualitative Research in Education
18. Teaching Social Justice Resource Exchange
19. AERA Division K: Teaching and Teacher Education
20. Critical Educators Social Justice SIG

## **Appendix D**

### **Jordan Interview Protocol**

#### **Introduction**

Thank you for time and willingness to participate. As you know, I am interested in how self-aware Oklahoma English educators are about their own critical consciousness and how they are developing and exercising their voice/critical consciousness. For the purpose of this study I will be referring to critical consciousness as Paulo Friere refers to it in the Portuguese word as conscientização. Particularly, I am trying to explore (1)How self-aware are English educators in Oklahoma about their own conscientização? (2) How are English educators in Oklahoma developing their own conscientização during the COVID-19 pandemic? (3)How are English educators in Oklahoma exercising their own conscientização during the COVID-19 pandemic? This is a follow up interview to the data you have already provided.

#### **Interview Questions**

1. In response to the first prompt “How have you used the time during the COVID-19 pandemic quarantine to reflect on your voice?”, you responded with, “What makes me so different from all the women that came before me? My right to vote.”
  - a. What role did voting play for you during the COVID-19 pandemic?
  - b. Why is voting important to you?
  - c. Can you expand the claim that your right to vote makes you different from the people who came before you?
2. In response to the second prompt, “During the COVID-19 pandemic quarantine, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?” You mentioned that you are a parent of an openly gay son, so in June, which is Pride month, you felt the need to share some literary resources to help better understand what their child may be experiencing.
  - a. How can literary resources help parents better understand what their child of the LGBT community may be experiencing?
  - b. Did you begin reading LGBT literary resources before your son told you they were gay or was it in a reaction to better help you understand your son?
  - c. What are some other resources or ways you use to help you better understand your son’s experiences?
3. In response to the third prompt, “During the COVID-19 pandemic quarantine, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?” You replied, “I would be lying if I told you, I have spent an extensive amount of time wondering how I am somehow suffocating another person’s voice. I have spent some time contemplating the “Karens” of the world.” You also went on to say, “As a society, I believe that we need to handle these women in a delicate manner because we don’t want to run the risk of having the pendulum swing to the other side where young ladies and women are afraid to speak up for themselves because they feel as if they will be ridiculed or assigned a label.”
  - a. Do you view yourself as a Karen? Why or Why not?

- b. What do you mean “as a society we need to handle these women in a delicate manner”?
  - c. Do you think that you have ever suffocated the voice of a Karen?
  - d. How do you think you can use your voice to deconstruct the “Karen” label?
- 4. In your response to the fourth prompt, “During the COVID-19 pandemic quarantine, how have you taken time to address how other people, institutions, or the government suffocate your voice?” You commented about the police brutality and black people fighting for equality since 1619. You ended your response with, “However, this (future generations to receive more humane treatment) will not happen if people don’t show up at the voting polls in the same manner they did for those protests.”
  - a. How have you spent your time during the COVID-19 pandemic to stress to people the importance of voting?
  - b. Did you participate in the protests? Why or Why not?
  - c. Do you think protesting is important or just voting or do people need to do both?
- 5. In response to the fifth prompt, “During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?” You stated, “Knowledge is a critical component to the empowerment and evolution of a people” and the importance of access to knowledge. You also mention that “Social media is an amazing platform to share content, but it is just as important to inform your audience when and how to access the material you have been raving about.”
  - a. How you used social media to promote access to knowledge?
  - b. Why is access to knowledge important to you?
  - c. Do you think access is a problem for most people?
  - d. How do you feel that you have improved your voice through access?
- 6. In your written response to “During the COVID-19 pandemic quarantine, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice? Please be specific and use examples.” Along with a quite impressive list of movies, TV Shows, and books you have been watching and reading. You mentioned “I use movies, television, and the internet to strengthen my perspective and the perspectives of others.”
  - a. How do movies, TV shows, and the internet help to strengthen your perspective?
  - b. In your written response, you make a lot of connections between pop culture references. How does making those connections help develop and exercise your voice?
  - c. What movie, show, podcast, book made the biggest impact on you during the COVID-19 pandemic?
- 7. What is the next step for you in your journey of developing and exercising your voice?

## **Closing**

Now that we are done, do you have any questions you'd like to ask me about this research project? If you want to contact me later, here is my contact information Also, I may need to contact you later for additional questions or clarification. I am going to pause the recording so I can get your address, so I can send you your \$50 gift card to the store of your choice for participating.

## **Appendix E**

### **Emerson Interview Protocol**

#### **Introduction**

Thank you for time and willingness to participate. As you know, I am interested in how self-aware Oklahoma English educators are about their own critical consciousness and how they are developing and exercising their voice/critical consciousness. For the purpose of this study I will be referring to critical consciousness as Paulo Friere refers to it in the Portuguese word as conscientização. Particularly, I am trying to explore (1)How self-aware are English educators in Oklahoma about their own conscientização? (2) How are English educators in Oklahoma developing their own conscientização during the COVID-19 pandemic? (3)How are English educators in Oklahoma exercising their own conscientização during the COVID-19 pandemic? This is a follow up interview to the data you have already provided.

#### **Interview Questions**

1. In response to the first prompt “How have you used the time during the COVID-19 pandemic quarantine to reflect on your voice?”, you responded with, “Witnessing their struggles has encouraged me to make some changes to my course curricula. I typically focus heavily on providing representation from marginalized groups, yet upon reflection, I realized that I do not give equal attention to economically underprivileged voices and disabled voices.”
  - a. What additional research about economically underprivileged voices have you done during the pandemic?
  - b. What additional research about disabled voices have you done during the pandemic?
  - c. Why do you think that groups of voices were left out of your curricula before the pandemic?
2. In response to the second prompt, “During the COVID-19 pandemic quarantine, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?” You mentioned that you have joined several groups, including Black Lives Matter and Women Against Racial Profiling, along with becoming more active on Twitter. In addition you also have contributed monetarily to “several political campaigns that support equality and equity in my state and in other “battleground” states.” You took part in reserving tickets to President Trump’s rally with no intention to go, stating, “Doing one’s part to remove a racist from office will no doubt improve the social reality for most people.”
  - a. How do you feel social media changes your social reality and the social reality of others?
  - b. How does contributing money to different political campaigns help change people’s social reality?
  - c. President Trump blamed the “kids” on Tik Tok for the Tulsa rally incident, although we know that it was a larger social media movement. What effects were you hoping that the movement would have on people’s social realities ?



3. In response to the third prompt, “During the COVID-19 pandemic quarantine, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?” You choose a picture of the book cover of *The Help* by Kathryn Sockett and discussed becoming more aware of your “white savior” complex. From this realization, you said that you are going to allow your students more choice in their essay topics in your composition class, so that their voice is reflected and not yours.
  - a. How did the book *The Help* help you come to the realization of your “white savior” complex?”
  - b. How were you affected why you came to this realization?
  - c. How do you think allowing your students to choose their own essay topics will allow their voices not to be suffocated?
  - d. Aside from allowing your students more choice in topics, what other changes are you planning to make to your life professionally or personally?
  
4. In your response to the fourth prompt, “During the COVID-19 pandemic quarantine, how have you taken time to address how other people, institutions, or the government suffocate your voice?” You list three major institutions that suffocate your voice: the government, the university system, and your spouse. You mentioned that you continuously encourage others around you to speak out and raise their voices.
  - a. What specific methods have you used to address the government about it suffocating your voice?
  - b. Can you give a particular example during the COVID-19 pandemic of the university system suffocating your voice and how you addressed that situation?
  - c. You have mentioned that you have communicated to your spouse about the suffocation of your voice and that they are working on changing their behaviors. What do you think causes one spouse to suffocate another spouse’s voice and what other actions can be taken to address that issue?
  
5. In response to the fifth prompt, “During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?” You talked about changing your curriculum to include more of the economically disadvantaged groups and adding rap as a subgenre in poetry.
  - a. Why was adding rap as a subgenre to poetry, so important to you?
  - b. How has changing your curriculum helped strengthen and exercise your voice?
  - c. Do you have any other plans to change any other areas of your curriculum that you are currently researching?
  
6. In your written response to “During the COVID-19 pandemic quarantine, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice? Please be specific and use examples.” You mentioned being more involved in anti-racist social media groups, watching videos on YouTube about black people’s experiences during the quarantine, and researching the systemic racism found in hospitals and medical literature in order to become a better ally for the Black Lives Matter movement.

- a. Why did the resurgence of the Black Lives Matter movement have an impact on you that made you want to be a better ally?
  - b. You mentioned that systemic racism in the medical field stems all the way back to slavery. How is having this knowledge about medical system racism empower you to be a stronger BLM ally?
7. What is the next step for you in your journey of developing and exercising your voice?

### **Closing**

Now that we are done, do you have any questions you'd like to ask me about this research project? If you want to contact me later, here is my contact information Also, I may need to contact you later for additional questions or clarification. I am going to pause the recording so I can get your address, so I can send you your \$50 gift card to the store of your choice for participating.

## **Appendix F**

### **Harper Interview Protocol**

#### **Introduction**

Thank you for time and willingness to participate. As you know, I am interested in how self-aware Oklahoma English educators are about their own critical consciousness and how they are developing and exercising their voice/critical consciousness. For the purpose of this study I will be referring to critical consciousness as Paulo Friere refers to it in the Portuguese word as conscientização. Particularly, I am trying to explore (1)How self-aware are English educators in Oklahoma about their own conscientização? (2) How are English educators in Oklahoma developing their own conscientização during the COVID-19 pandemic? (3)How are English educators in Oklahoma exercising their own conscientização during the COVID-19 pandemic? This is a follow up interview to the data you have already provided.

#### **Interview Questions**

1. In response to the first prompt “How have you used the time during the COVID-19 pandemic quarantine to reflect on your voice?”, you responded with, “I have reflected on my voice through revisiting resources and working on revising an article I am submitting for publication about my observations on systemic racism in secondary education.”
  - a. What ways does writing articles help you reflect on your voice?
  - b. Why did you choose to write an article on the topic of systemic racism in secondary education?
  - c. Why is having your article published important to you?
2. In response to the second prompt, “During the COVID-19 pandemic quarantine, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?” You mentioned that participating in Zoom meetings with your church members and going to small socially distanced gatherings at the park helped you to “maintain a sense of social connection during an otherwise strange, unsettling and disconnected time.” You also mentioned that you were able able to participate in a BLM protest, where we all used our voices to speak up about police brutality and the need to change in the judicial system for people of color in America”
  - a. How did the zoom meetings and socially distanced gatherings help you maintain a sense of social connection, which is important to your social reality?
  - b. Why is maintaining a sense of social connection important to you?
  - c. Have you ever participated in a protest before?
  - d. How do you think the protest improved your social reality?
  - e. How do you think the protest improved the social reality of others?
3. In response to the third prompt, “During the COVID-19 pandemic quarantine, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?” You spoke about reading different books such *How to be an Antiracist* and *White Folk*. You went on to say, “Reading these books has helped me reflect on issues of power and racism in the classroom, making me mindful of how I must be more consciously aware of my position as a white, female teacher of predominantly Hispanic and African

American kids and aware of my responsibility to lift up my students' voices instead of silencing them.”

- a. What have you learned from reading these books about your position as a white, female teacher?
  - b. How do you feel you have silenced your students in the past?
  - c. How do you plan to lift up your students' voices?
4. In your response to the fourth prompt, “During the COVID-19 pandemic quarantine, how have you taken time to address how other people, institutions, or the government suffocate your voice?” You commented about participating in the March for Peace, which gave you “the opportunity to voice my opposition to police brutality and be part of addressing the need for systemic changes within systems of government that are not always welcoming to my voice or the voices of others.” Then you mentioned that a group of you marched to city hall to voice the need for change to a city government that did not want to hear us, but we marched anyway.”
  - a. What changes does the city government need to make?
  - b. Why did the city government not want to hear what your group was saying?
  - c. Reflecting back on the march, do you think the government listened to you?
5. In response to the fifth prompt, “During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?” Your response had a theme about how easy it is to retreat. You even mentioned, “the pandemic has made it easier for me to retreat into comfort because I can tell myself well, I shouldn’t do such-and-such because I want to be safe.” You talk about pushing yourself to stay active and out of your comfort zone. You said, “I am exercising a part of myself that needs work – the part that wants to retreat. The part that says *someone else will get this.*”
  - a. How did you become aware of this area of retreat that you decided needed to be improved upon?
  - b. In what ways are you staying active, using your voice, and pushing yourself outside of the comfort zone?
  - c. How do you motivate yourself when the “retreat” part of you kicks in?
6. In your audio response to “During the COVID-19 pandemic quarantine, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice? Please be specific and use examples.” I could not get the audio file to play so let's just have a conversation about your response.
  - a.
7. What is the next step for you in your journey of developing and exercising your voice?

## **Closing**

Now that we are done, do you have any questions you'd like to ask me about this research project? If you want to contact me later, here is my contact information Also, I may need to contact you later for additional questions or clarification. I am going to pause the recording so I can get your address, so I can send you your \$50 gift card to the store of your choice for participating.

## **Appendix G**

### **Tatum Interview Protocol**

#### **Introduction**

Thank you for time and willingness to participate. As you know, I am interested in how self-aware Oklahoma English educators are about their own critical consciousness and how they are developing and exercising their voice/critical consciousness. For the purpose of this study I will be referring to critical consciousness as Paulo Friere refers to it in the Portuguese word as conscientização. Particularly, I am trying to explore (1)How self-aware are English educators in Oklahoma about their own conscientização? (2) How are English educators in Oklahoma developing their own conscientização during the COVID-19 pandemic? (3)How are English educators in Oklahoma exercising their own conscientização during the COVID-19 pandemic? This is a follow up interview to the data you have already provided.

#### **Interview Questions**

1. In response to the first prompt “How have you used the time during the COVID-19 pandemic quarantine to reflect on your voice?”, you responded with a picture of a laptop that had on the screen “All teaching is political. There is a difference between being political and partisanship.” You also mentioned that a few years back you “decided it’s best to ask questions and learn, not make assumptions or ignore.”
  - a. What prompted you to start asking questions and learn instead of making assumptions or ignoring?
  - b. This picture of the laptop. Was this a webinar you attended during the COVID-19 pandemic?
  - c. What does the phrase “‘All teaching is political’ mean to you?
2. In response to the second prompt, “During the COVID-19 pandemic quarantine, how have you used your voice to improve your social reality or improve the social reality for another person or group of people?” You mentioned your mantra that “Happiness starts with you.” and how you have stayed connected to students through zoom and social media during the pandemic. You ended with, “I feel like I used my voice to share kindness and happiness, while encouraging them to do the same”
  - a. How have you embraced your mantra of “happiness starting with you” during the pandemic?
  - b. Why is sharing kindness and happiness during the pandemic important to you?
  - c. How do you think sharing kindness and happiness during the pandemic helped change your social reality and the social reality of others?
3. In response to the third prompt, “During the COVID-19 pandemic quarantine, how have you reflected on the part of your voice that has the ability to suffocate another person’s voice?” You talked about an anti-bias professional development webinar you attended that brought to light the fact that everyone has individual identities by examining areas of people’s identity like gender, race, sexual orientation, etc. You said, “That is something that I have not really thought about.”
  - a. How do you think not thinking about or acknowledging individual identities has caused you to unknowingly suffocate the voices of others around you?

- b. Now that you are more aware of individual identities and their complexities how do you think that is going to help you to avoid suffocating other people's voices?
  - c. What changes do you plan to make to your life and lifestyle with this new understanding?
- 4. In your response to the fourth prompt, "During the COVID-19 pandemic quarantine, how have you taken time to address how other people, institutions, or the government suffocate your voice?" You commented about how bias and individual acts of prejudice in the classrooms and that institutions are geared towards "white people, mostly men." You made a powerful statement, "Schools are there to serve the community, however, not all students benefit from attending. That really bothers me. I strive to be the teacher that welcomes everyone."
  - a. Do you think being the teacher that welcomes everyone is enough for all students to benefit from attending?
  - b. Aside from being a welcoming teacher, how do you plan to address administration about the fact that "not all students benefit from attending" school?
  - c. How do you plan on addressing the fact that "institutions are geared towards 'white people, mostly men'?"
- 5. In response to the fifth prompt, "During the COVID-19 pandemic quarantine, how have you exercised the area of your voice that you feel needs to be improved upon?" You commented that you have started writing poetry and that poems heal. You stated, "I have decided to write poetry to help me deal with the frustration and stress of what is going on in society," then you ended with "I use my voice to lift others and this is one way that I feel comfortable sharing it."
  - a. What about society is causing you frustration and stress?
  - b. How has writing poetry helped you deal with that frustration and stress?
  - c. How have other people reading poetry helped them?
  - d. Do you plan to publish your poems?
- 6. In your video response to "During the COVID-19 pandemic quarantine, how have you been using books, movies, television shows, the internet, and other forms of texts to develop and exercise your voice? Please be specific and use examples." You began by discussing the virtual professional development sessions you have taken part in: Student Council National Convention, Poetry Foundation Institute, AP Summer Program, Zoom Academy, and currently the Mosaic 2020 AP Workshop. You also mentioned that you love to read and have read about 30 books so far during the pandemic. When it came to exercising your voice you mentioned having zoom meeting with your students and asking them questions to help them think about how they think a certain way about the literature being studied, but you also mentioned how the stress from COVID and other things going on in society are overwhelming and are suffocating your voice right now.
  - a. You mentioned at the Student Council National Convention that they were reassuring students their voice is their power. Do you think that can be transferred to adults and that adults' voices are their power? If so, how do you feel that your voice is your power?

- b. How does the Advanced Placement program help you as a teacher to exercise your voice?
  - c. How do you think reading helps develop your voice?
7. What is the next step for you in your journey of developing and exercising your voice?

### **Closing**

Now that we are done, do you have any questions you'd like to ask me about this research project? If you want to contact me later, here is my contact information. Also, I may need to contact you later for additional questions or clarification. I am going to pause the recording so I can get your address, so I can send you your \$50 gift card to the store of your choice for participating.



### Ranking Influences of Curricular Decisions from the Potential Participant Survey

Please rank the following statements in the order they most influence your curricular decision making.

- 1 - most influential
- 2 - second most influential
- 3 - third most influential
- 4 - least influential

	Standards set by the State	Skills needed for students to be successful in the workplace	Topics that the students are most interested in	Topics of inequality or injustice that affect students in their everyday life
1	18	26	9	6
2	14	16	10	17
3	7	5	28	19
4	20	12	10	17

When encouraging students to read, please rank the statements in the order in which they influence your curricular decision making for texts.

- 1 - most influential
- 2 - second most influential
- 3 - third most influential
- 4 - least influential

	Your favorite novel	Short passages and articles that will help the student score high on standardized tests to get into college.	Whatever the student is interested in.	Texts of any type that involve social issues the student is interested in.
1	1	11	30	17
2	4	10	18	27

3	17	23	9	10
4	37	15	2	5
<p>When encouraging students to write, please rank the statements in the order in which they influence your curricular decision making for writing assignments.</p> <p>1 - most influential  2 - second most influential  3 - third most influential  4 - least influential</p>				
	Short passages that emphasize the proper use of grammar and other writing component standards	Responses to prompts to help them develop their skills in writing responses for pre-college standardized tests	Free writing about whatever they want to	A research response to a current issue impacting society
1	13	14	14	18
2	16	17	14	12
3	17	9	14	19
4	13	19	17	10
<p>Please rank the statements in the order in which they influence your curricular decision making about active listener activities.</p> <p>1 - most influential  2 - second most influential  3 - third most influential  4 - least influential</p>				
	So the student can be filled with the knowledge of the expert speaking	So the student can develop the active listening skills needed to be successful in everyday adult life.	So the student can learn more about topics they are interested in.	So the student is more aware of how social inequalities are affecting people.

1	3	44	4	8
2	13	9	23	14
3	13	4	21	21
4	30	2	11	16

Please rank the statements in the order in which they influence your curricular decision making about effective speaking activities.

- 1 - most influential
- 2 - second most influential
- 3 - third most influential
- 4 - least influential

	So when the student is an expert in a field, they can transmit their knowledge effectively to other people.	So when the student is an adult, they can be a successful business person.	If students do not like speaking, then they should not have to learn how to be an effective speaker.	So the student can effectively educate and influence people about the effects of social inequalities.
1	37	9	2	11
2	15	20	4	20
3	7	27	3	22
4	0	3	50	6

On a scale from 0-10, how likely are you to talk about human rights issues with your students?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	1	0	0	2	2	8	8	6	31
On a scale from 0-10, how likely are you to talk about human rights issues with other educators?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	1	0	2	0	1	4	3	4	7	12	24
On a scale from 0-10, how likely are you to talk about human rights issues with your administrator?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	2	3	2	2	0	2	1	8	8	9	21
On a scale from 0-10, how likely are you to discuss human rights issues on a social media outlet?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	5	3	3	2	4	9	1	3	3	2	23
On a scale from 0-10, how likely are you to talk about human rights issues with your friends and family?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	1	3	2	5	8	3	36
On a scale from 0-10, how likely are you to speak up for someone who is having their human rights violated?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	0	1	6	4	4	14	29
On a scale from 0-10, how likely are you to write your congressperson about a human rights issue that is important to you?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	3	1	5	1	3	3	6	9	5	6	16

On a scale from 0-10, how likely are you to participate in a protest?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	6	2	3	4	0	7	3	9	9	5	10
On a scale from 0-10, how likely are you to read about different human rights issues going on in the world?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	0	0	0	0	0	1	3	4	5	6	40
On a scale from 0-10, how likely are you to write articles (opinion, academic, or research) about human rights issues?											
NR	0	1	2	3	4	5	6	7	8	9	10
21	5	3	1	1	5	10	10	7	7	2	7

Coding Legend:

~~Strikethrough~~ - Topic already discussed in previous questions

Political Action

Improve the Social Climate

Self-Education

Educating Others

Discussion

Dissonant Statement

### Other Ways Oklahoma English Educators Participate in Social Justice Activities

- Travel
- ~~Reading materials & informing friends of what I learn~~
- I vote consistently in local and national elections.
- Seeking out opportunities to increase my own personal understanding and role in the pursuit of social justice
- I volunteer to work elections when I am able. I serve as a counselor with a ministry that helps people pay bills. I participate in webinars to inform myself
- Education, Social Emotional Learning to deal with feelings to process and change, Counseling, One-on-one, Role model/Example
- ~~I read a significant amount of information on all sides of social issues. Unfortunately cognitive dissonance comes into play and people don't like to change their perspectives based on factual information.~~
- Professional development
- NEA/NABE political action
- Petitions
- Guest speaker at protests, panels, and for community advocacy groups
- Both my teaching methods and young adult literature courses are centered on social justice. My comp II classes are about white male privilege.
- ~~Currently, I have been very active on social media and also~~ taking time to learn about my own privilege. This has led to some challenging but needed growth. I consider myself fairly socially liberal and even this has been a chapter of growth. I am also trying to understand how to incorporate diversity and the appreciation of that into my

curriculum while navigating it as a non BIPOC.

- Donate money
- ~~advocate for those whose rights are being violated or at risk~~
- I have coached presentation groups for MLK presentations. I have taught the novel Maniac Magee and discussed race issues with my students. Any novel study we do, really, we talk about the social issues surrounding the characters.
- Speaking engagements, committee work on equity, including equity in current/prior/future service engagements
- Mostly by pointing out the fallacy of social justice as a Stalinist construct for the most part that ignores the teachings of John Locke.
- monetary donations
- I strive to treat everyone with respect and do not tolerate disrespect for others from my students.
- Service learning opportunities

### Coding Legend:

~~Strikethrough~~ - Topic already previously discussed

Education

Animal Rights

Labor Rights

Religious Rights

Healthcare Rights

Individual Rights

### Other Social Issues Important to Oklahoma English Educators

- Educational Inequity
- Education (5 stars)
- Inequity and racism in the education system
- Integrity and common sense based on facts - not emotion
- Education

- Animal Rights
- Labor rights
- I really am passionate about learning and teaching the socioemotional side of anything to do with teens. Also, sexual education is needed.
- freedom from religion
- Drug Abuse
- Reproductive justice, incarceration, Universal Healthcare, detention and internment without due process, Native American and Indigenous rights, Missing and Murdered Indigenous women
- I back individual rights.
- ~~Excessive use of force on black males by police~~
- Religious Respect